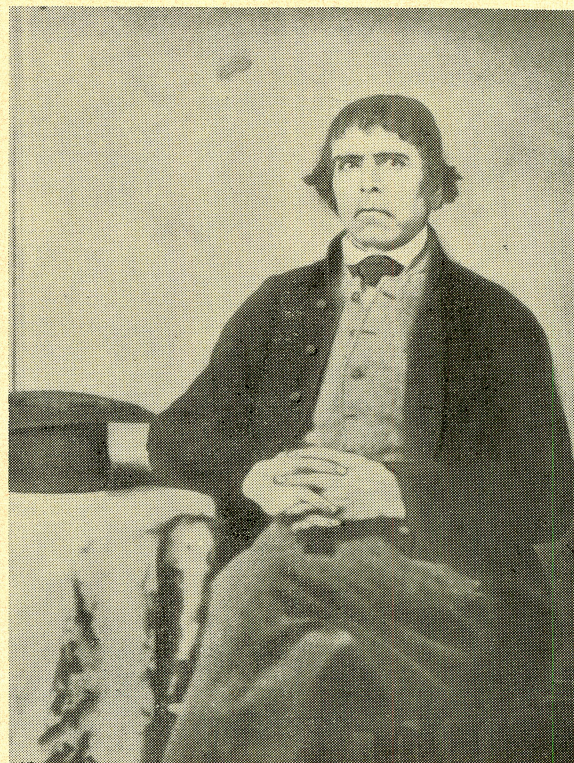


MENNONITE HISTORICAL BULLETIN

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MR. AND MRS. ISAAC EBY

Isaac Eby, the eldest son of Benjamin Eby, was born in Berlin, Ontario, July 30, 1808, and died in May 1874. He was the first white child born in Waterloo County. On October 30, 1831, he was married to Veronica, daughter of John and Mary (Shantz) Shoemaker, who was born February 2, 1815, and died July 20, 1894. In November 1831 they moved to their farm two and one-half miles east of Berlin, where they lived for forty-three years. To Isaac Eby and his wife were born a family of ten children. The above pictures hang in the Kitchener Public Library, the property of the Waterloo Historical Society. The photographs of the portraits were made by Hunsberger Photos, St. Jacobs, Ontario. They are reproduced here because of the light they throw on Mennonite costume in the nineteenth century. M. G.

Bishop Benjamin Eby

Benjamin Eby¹, the sixth son and eleventh member of the family of Christian Eby and his wife Catharine Bricker, was born on the old homestead on Hammar Creek, in Warwick Township, Lancaster County, Pennsylvania, on the 2nd day of May, 1785.

Benjamin spent his boyhood days on the farm, and in his father's cooper-shop making barrels for the mills. He received a fair common school education, and during the long winter evenings he continued his studies. He had free access to his father's books, as well as to his

brother John's library. He was not very strong and it used to be the common saying among the neighbors: "Aus 'em Bennie gebts ka Bauer, er muss Schulmaster werre!"—"Bennie will never make a farmer, he must become a school-teacher."

On the 21st of May, 1804, he was baptized in the Conestogo Mennonite Meeting-House, by Bishop Christian Burkholder, and on the same day he was admitted as a member of that body.

In 1806 he came to Canada for the first time. On the 24th May of the same year he came to what is now Berlin. Here he remained with his cousin George Eby, who then resided on the place now known as the

Jacob Y. Shantz farm. He purchased his land (the farm now possessed by Mr. Moses Betzner), had a small clearing of about two acres made during August, then made preparations for the erection of a log-house, which was put up and completed during the following winter. On the 4th of November he, in company with others, set out for home. The mode of traveling in those days was on horse-back.

On the 25th day of February, 1807, he was married to Mary Brubacher, daughter of Jacob and Susannah (Erb) Brubacher.

On the 21st day of June, 1807, the following party arrived at George Eby's, Berlin, viz.: Benjamin Eby and wife, Joseph Schneider and wife, David Eby, Daniel Eby, John Eckert, Frederick Vogt, Peter Erb

(Continued on Next Page)

¹ This article is taken from *A Biographical History of the Eby Family*, by Ezra E. Eby, published in Berlin, Ontario, in 1889. Pp. 26-31.

BISHOP BENJAMIN EBY

(Continued from Page 1)

and wife, Daniel Erb, Samuel Eby and a few others. On the 30th day of the same month he took possession of his farm.

On the 27th day of November, 1809, he was ordained as a minister in the Mennonite Church, and on the 11th day of October, 1812, he was ordained as Bishop in that body. The following is "A Short Biography of the Venerable Old Bishop," written by one of his admirers who remembers most all the incidents of Waterloo County, especially those pertaining to the Mennonite body, since the year 1808:

"I do, and must ever acknowledge with thankfulness to our Lord, that it was a great blessing and a merciful disposal of His providence towards me, that I was a member of a denomination placed under the guardianship of so excellent a pastor as the late Benjamin Eby. Upon the first beginning of his preaching, which was on the last Sunday in November, 1809, he made a noble impression upon all his hearers, and they were convinced that in him was stored more than ordinary ability. His very first sermon proved that he was gifted with reason and judgment, qualities which combine to make a successful minister.

"He was a person of unblemished character and conversation, free from intemperance, covetousness or any other vice whatsoever. He was naturally of a sweet disposition, friendly and obliging, and always ready to serve his friends in any way that he could by his interest and authority, whenever they applied to him; and this he always did freely and generously, without having any indirect designs by which to serve himself or to make himself popular. He was very affable and conversable, not sour, sullen, proud or haughty, not addicted to anything like moroseness, but open and free, gentle and easy, pleasant and amiable even to those who were much his inferiors, and especially to those with whom he was acquainted as being honest and good. His common and familiar discourse was witty and facetious, but very inoffensive, not at all biting or disobliging. Nothing that was vain or trifling, nothing calumnious or that reflected on others' reputation, whether absent or present, ever passed from his lips; and even in his censures of those

who differed with him in religious views he was fair and candid. His more grave discourses were very weighty. He spoke apothegms, was very serious in giving good counsel, in resolving doubts or in recommending religion and virtue. He was wise and prudent in his whole deportment, speaking and acting all things with great evenness and steadiness, not with blustering or temerity, or so as to give just offense to any. He understood human nature well, and knew the effect upon human beings of being slighted or disrespected, hence he was obliging to all so far as it was possible. His wisdom was so tempered with uprightness and sincerity, that no one ever had any occasion to accuse him of being in the least crafty or designing. He was greatly esteemed for his integrity. He was highly esteemed by persons of all ranks and denominations, so much so that all very much desired and valued his company and wholesome conversation.

"I could easily add many things more in behalf of this great and good man, but I shall add but a few; first, in regard to his preaching: He was deservedly considered one of the best, if not rather the very best, preacher of his age, among the Mennonites. His sermons were full of good sense, judicious, close and very intelligible; his language was masculine but not bombastic; his ideas for the most part was very clear, lying parallel with the understanding of attentive hearers. All listened to his preaching with delight. Some called him a rational, or moderate preacher, which indeed he was in the best sense. He understood human nature, natural divinity and true morality very well, and hence he could speak into the hearts and consciences of men not debauched in such a manner as to move them to give assent and consent to what he spoke, as being agreeable and also natural, as I may say, to the common reason and faculties of mankind. His sermons did not consist of mere phrases or forms of words suited to any particular sect or party, or that had little real matter in them. He was a practical preacher. His discourses generally aimed either to excite in man an awful sense of God and to enkindle devotion towards Him, or to stir up a holy, religious and virtuous conversation, which certainly is the great end of the Christian religion.

Whenever it was known that Ben Eby (as he was generally called) was to preach, the result was a crowded house of eager listeners. The audience generally sat with the greatest attention and even waited for the discourse that was hanging on his lips, and during the delivery of which there was scarcely a wandering eye among the large audience; and when his sermon was ended, the people departed with satisfied minds, glad hearts and cheerful countenances. He had a great dexterity in expounding Scripture by Scripture, for, like Apollos of old, he was 'a man mighty in the Scriptures.' The Bible was his treasury, from whence he fetched not only the matter and strength of his sermons, but even his manner of convincing and persuading the thoughts of men to lead God-fearing and religious lives, that when called upon to leave this house of clay they may be ready to enter mansions above. The method of his sermons was generally apt and easy, and very well fitted both to the understanding and memories of intelligent hearers and in handling the heads into which he divided his subject, his endeavor was to make all things clear and to bring truth into open light. His arguments of persuasion were strong and nervous, and tended to gain the affections by the understanding; and those who heard him with attention must either have been persuaded to become good, or else they must have done violence to their best faculties and acted contrary to their own reason, so that if under God his word did not save them, yet it was sure to judge them and leave them without excuse. I am convinced that, by God's blessing resting upon his labors, he was an instrument in doing more good in his position and generation than any one of his collaborators. Thus I might go on describing this good old man, but let this suffice.

"I do not consider this grand old man to have been absolutely perfect or wholly devoid of faults and blemishes; nor did he ever think so himself, for he had the virtue of embellishing and gracing all his other virtues and perfections by being very humble in his whole deportment. He had nothing of pride, so far as ever appeared to me in my strictest observation of him. He did not magnify or boast of himself, or try to lift up himself above his brethren. He was very contrite before God—a mourner in secret for his own and

other's sins, he was meek and lowly in heart. I will yet add in conclusion, that after a very serious review of what has come under my own personal observation, and what I have heard from worthy and credible persons, of either his temper or conversation, or his management of affairs pertaining to his position in the church, I have never seen or heard that he made a false step or did anything that proved him to be insincere or that was scandalous or of ill report, but on the contrary very laudable and worthy of imitation. What secret defects he may have had were known to God and himself." (A.E.Y.)

No sooner was Benjamin Eby ordained as minister than he advocated strongly the building of meeting-houses. His idea was to have houses of worship built in which to hold regular services. Private houses, he said, answered the purpose very well as long as the membership was small, but since we have had such a large increase in membership it has become necessary for us to have churches. He found strong opposition at first, but the Erbs, Schneiders, Brubachers, Ebys and a few others, agreed with him on this point, and the result was that a log church was erected in 1813. In this church Bishop Eby taught school during the winter months. The first regularly organized school in this section was held in a little log house situated near "Indian" Sam Eby's residence, now known as "Jacob Fry's old place," on the south side of the road leading from the "Two Bridges" to Mill Creek, near the former residence of Jacob Y. Shantz. This building, containing but one room, was erected for a private house, but the party ordering its erection failed to make his appearance, hence it was turned into a school house and utilized as such until the church was built in 1813. The school was first opened some time in October, 1809, by Mr. John Beatty, a native of Ireland, who came to the Eby Settlement, as Berlin was then called, some time during the summer of the same year. After being convinced that Mr. Beatty had a fair English education, the following parties, viz., Benjamin Eby, Joseph Schneider, George Eby, Samuel Eby ("Indian Sam"), Jacob Erb and others, engaged him as their teacher for the winter months. School was generally closed the week before Easter. Among the first pupils who attended this first school opened in Ebytown we find David Erb, George Eby, Catharine E. Schneider, Jacob E. Schneider, Elizabeth E. Schneider, Nancy Eby, John Eby, Peter Eby

and others. Mr. Beatty was re-engaged as their teacher in the fall of 1810, and according to the statements given me by some of the old pupils, he must have taught there three or four years in succession. After the erection of the Mennonite church in 1813 the school was moved to that place, where Bishop Eby taught for many winters in succession. In 1833 it was thought advisable to erect a new church, owing to the fact that the log church was too small to accommodate the large congregations that assembled here to worship. In 1834 the large church still standing was erected. This church is still known as Eby's Meeting-House or, "s Eby's Versammlungshaus."

Indians Barter With Ohio Amish Family

WILMER D. SWOPE

Among the pioneer Amish families who early settled in Holmes County, Ohio, after 1809 was a Yoder family. It is known that some of the Ohio Indians were still in the Holmes County area for a number of years after the Amish settlers came.

The Yoder family had an outdoor oven where the women baked loaves of bread for the family larder. The Indians somehow had developed a real taste for the bread which these Amish neighbors baked. On numerous occasions these Indians came offering to trade slabs of venison for loaves of bread.

In order to keep harmony and good relations with the red men the Yoder family made the trade, bread for venison. Because of unsanitary handling the venison was always thrown to the hogs after the Indians were safely out of sight. The Indian men who came to trade venison for bread, were dressed only in loin cloths, and their meat was laid across the back of a horse with the Indian rider sitting on the slab of venison.

(This account of his great grandfather Yoder's dealing with the Indians was reported to the writer in 1948-1949 by John Yoder of Hartville, Ohio.)

Harold D. Lehman completed his Ed.D. dissertation at the University of Virginia in 1961. His topic was "A Comparative Study of Day and Resident High School Seniors in Academic Achievement and Personality Adjustment."

A Shem Zook Letter

Shem Zook (1798-1880) was an Amish Mennonite layman, who was active as a writer, historian, and publisher. Because of his excellent penmanship, he was several times chosen to serve as secretary of the Amish Conference (Diener-Versammlung.) See *Mennonite Encyclopedia*, Vol. IV, p. 1040, for his biography. The letter reproduced below is in the Archives of the Mennonite Church. It was recently donated to the Archives by Mrs. Marcus Lind, Salem, Oregon. The letter, written in English, is in faultless handwriting. M.G.

Kischacoquillas
Jan'y 27, 1845

Friend Joash Yoder,

I would advise you of our health but I met with a severe accident a few weeks ago. My horse fell while I was riding and injured me severely. In looking through my desk today I happened on your last letter. I notice several errors in it, which being pointed out to you may be an advantage to you. It is with this view that I have taken the liberty to enclose the letter to you with the most objectionable parts pointed out. It is hoped and expected that you will receive it in the same spirit with which it has been sent.

I wish you to let me know when your father is to be at your place to preach, as I mean to attend; if you could let me know sometime before he is to come, I would endeavor to let others know.

I lately read D'Aubigne's History of the Reformation. It is a very interesting work and you would be pleased with it. You can no doubt obtain it from some of your neighbors.

Yours respectfully

Shem Zook

I greatly doubt whether the present schism in our Church will be healed.

Research News

Hutterite Studies: Essays by Robert Friedmann, collected and published in honor of his seventieth anniversary, was edited by Harold S. Bender. The book was published in 1961 by the Mennonite Historical Society.

Glenn D. Everett is the author of an article on "America's Sixteenth Century Teenagers" in the August 20, 1961, *Youth* magazine of the United Church of Christ. The article describes Amish youth.

The Mennonites of Bristol Township, Trumbull County, Ohio

WILMER D. SPOWE

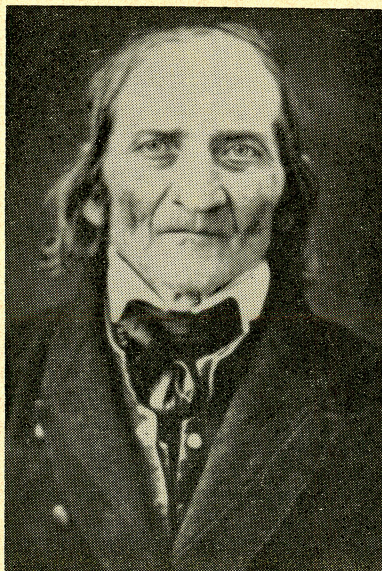
Trumbull County was originally a part of the Connecticut Western Reserve in north-eastern Ohio. Two Mennonites from Shenandoah County, Virginia, William Sager and William Barb, made an exploratory trip into the then wilderness of Bristol Township, Trumbull County, in 1802. Their brother-in-law Abraham Baughman came to the present site of North Bristol in 1804 and settled near by. He is credited as being one of the first Pennsylvania Germans to settle in the (English) Western Reserve.

The Mennonite Church in Bristol, the first Mennonite congregation in Ohio, was organized in 1808 by a Mennonite minister Gabriel Sager (1734-1816) from Shenandoah County, Virginia. Gabriel Sager, the father of William, is credited as being the first preacher of any denomination to hold services in Bristol Township.

Gabriel Sager

The Sager family is of Swiss origin. Bernhard Sager was an early Swiss Anabaptist leader who was present at the first Bernese disputation in 1527.¹ Gabriel Sager was born July 24, 1734, to Baltzar and Elizabeth Sager in the state of Bavaria in Germany. Gabriel was a weaver by trade and a member of the Mennonite Church. While quite a young man he made several trips to America. On one return trip to Europe the vessel was driven by the winds far northerly and out of its course. At one time the vessel was pursued by whales whose attention was diverted from the ship by barrels which were thrown into the ocean from the stern of the ship from time to time. Escaping this peril they were attacked by hunger and driven to eat the rats that infested the ship. Finally after a stormy journey of eighteen weeks they reached port.

In 1756 Gabriel with four brothers came to America and settled in New Jersey, and soon after they moved to Pennsylvania. Gabriel then settled in Rockhill Township, Bucks County, Pa. On April 8, 1762, Gabriel married Margaretta Delpin who was born September 26, 1737, in Klein Biberau, Germany.² On September 8, 1762, he was naturalized by the Commonwealth of Pennsylvania. Gabriel Sager was ordained a minister in the Mennonite Church, most certainly at Bechtels meeting-house, the church known at present as the Rockhill church and situated



William Sager (1772-1855)

in Rockhill Township, Bucks County, Pennsylvania.

In 1772 Gabriel sold his farm in Rockhill Township to Abraham Stout, and with his family moved to Shenandoah County, Virginia. In 1775 he purchased 375 acres on Stoney Creek from Peter Stover.³ Stoney Creek rises in the North Mountain area and runs from Edinburgh to Columbia Furnace. The 1783 State of Virginia Census lists Gabriel Seyger and Conrad Seyger as being in Shenandoah County. Gabriel Sager and Jacob Kagey, two Mennonite ministers in Shenandoah County, most likely held preaching services in the homes, as there was no Mennonite church building in the county before 1826. This likely explains why no church building was erected by the Sagers and others when they settled in Trumbull County, Ohio. They were accustomed to having church in the homes.

Gabriel Sager's fourth child, son William, was born January 9, 1772. In 1801 William married Mary Magdalene Hammon, who was born January 13, 1778.

Exploration 1802-1810

In 1802 William Sager with three companions set out from Shenandoah County, Virginia, to search out new homes for themselves in the Western Reserve in northern Ohio. Upon reaching the Ohio River, two men of the party turned back because of the wilderness. William

Sager and William Barb continued on into Ohio. Upon reaching Bristol Township in Trumbull County, they explored the Bristol area.⁴

Alfred Wolcott, a surveyor, was paid for his survey of Bristol Township with a tract of land in the northwest part of the township. This tract was admired by William Sager. On their return trip to Virginia, Sager and Barb contacted Wolcott in Youngstown, Ohio. Sager made arrangements for the purchase of the 350 acre Wolcott tract. Three hundred silver dollars brought by Sager from Virginia in his saddle bags was the down payment Sager made on the tract. Wolcott borrowed Sager's saddlebags to carry the down payment away; Wolcott carried the saddle bags loaded with silver only with special effort. The Wolcott tract cost Sager a total of eleven hundred dollars. When the land purchase transaction was finished, the Virginians followed an Indian trail from Youngstown to the Ohio River and returned home to Virginia.

In Shenandoah County, Virginia, near New Market lived a Mennonite minister Jacob Kagey (1760-1815), who came to Virginia from Lancaster County, Pa. In 1810 his two sons Abraham and Isaac in company with their cousin Henry Kagey, the son of John Kagey, "The Good Man," a Dunkard preacher, started for Ohio in a wagon. They brought



Mrs. William (Mary Hammon) Sager
(1778-1855)

along in the wagon 500 dollars worth of dry goods with which to buy land. They purchased land, then went to Cleveland, Ohio. There were about twelve houses in Cleveland, in 1810. Northern Ohio at that time was a wilderness. The three Kageys returned to Virginia, Abra-

ham for the purpose of marrying a wife. Isaac never married.⁵

Settlement 1804-1820

One of the first settlers in Bristol Township was Abraham Baughman from Shenandoah County, Virginia, who came in 1804. Abraham Baughman purchased 786 acres of land from Calvin Austin in 1806. A stream of water which flowed through this tract of land was named Baughmans Creek in honor of Baughman. Abraham Baughman erected his cabin one mile east of the center and three-fourth of a mile from the north line of the township, near Baughmans Creek.

William Sager set out for the forests of Ohio with a covered wagon, one cow, and a dog. On June 4, 1805, they arrived in Bristol Township. Their first night was spent at his sister Elizabeth Baughman's place. In the morning Abraham Baughman and his two sons set out to cut a road to Sager's land, one and a half miles away to the west. The Sagers with their one child slept in the covered wagon until a cabin could be built. Sager selected as the site for his cabin a location near what appeared to be a small spring issuing from the hillside. While clearing out the spring he was surprised to find a shallow well neatly lined with stones. The local Indians had no knowledge of the stone lined spring, the remains of coal pits, or pottery fragments which were found in the fields.

Sager's cabin was eighteen by twenty feet. The floor, roof, and doors were made from puncheons split from the surrounding timber. When the floor was half completed they moved in. One of the first items to be made for the cabin was a work bench, fashioned from a large plank which had been hewn from a log.

On October 25, 1805, a son Jacob was born to William Sagers. He was the first white child born in Bristol township. The first marriage was that of Jacob Baughman to Barbara Good. Abraham Baughman was elected one of the first township trustees of Bristol Township on the first Monday of April, 1808.⁶

William Barb came to Bristol in 1805, Henry Baughman in 1808, and still later John Barb. Three Shenandoah County, Virginia, families of German extraction followed the Mennonites to Bristol township, the Hammon family in 1805, followed by the Fansler and Eckstein families.

The Mennonite preacher Gabriel Sager came in 1808, his son Samuel in 1811. Henry Kagey came in 1816, the first Dunkard to settle in Bristol township. In June of 1818

his Kagey cousins Abraham, Isaac, Jacob, and John came. The Kageys settled in the east part of the township. Abraham's closest neighbors on the west were two miles distant, on the east four miles, on the north two miles, and on the south eleven miles.⁷

Members of the Settlement

Family Head

Father Gabriel Sager
Mother Margaret Delpin Sager

Children:

William Sager
Samuel Sager
Elizabeth Sager wife of Abraham Baughman
Margaret Sager wife of Henry Baughman
Mary Sager wife of John Barb
Barbara Sager wife of William Barb

The Mennonite settlement was made up of the members of the Gabriel Sager family, so consequently the settlement was a closely related family unit. After the death of Gabriel Sager in 1816, Abraham Baughman moved to Richland County, Ohio, and Samuel Sager moved to Beaver County, Pa. In 1838 Dunkard Henry Kagey II moved to Knox Township, Columbiana County, Ohio, to the Reading Dunkard settlement, some of whose members had come from Virginia. In 1768 Henry Kagey had moved from Conestoga Township, Lancaster County, Pa., to New Market in Shenandoah County, Virginia. He was the grandfather of the Henry Kagey who settled in Bristol Township; he was also the father of minister Jacob Kagey of Shenandoah County, Va. Abraham Kagey and Henry Kagey II had a first cousin Barbara Kagey who was married to John Blosser, a Mennonite minister. John and Barbara Blosser moved from Rockingham County, Virginia, to Mahoning County, Ohio, in 1827, settling in Beaver Township. Contact was maintained between the Blosser family in Mahoning County and the Kagey family in Trumbull County. William Sager's son Jacob married a Kagey.

Pioneer Life

The Mennonites in Bristol experienced the usual lot of pioneer settlers in an undeveloped area. Before wheat was grown in the township William Sager heard of a man at Mesopotamia who had raised some wheat. He went to Mesopotamia in Trumbull County and bought two bushels of wheat and returned home the same day. The next day he started for Warren, there being no grist mills closer. He arrived there in the evening af-

ter traveling through the wilderness. He had the two bushels of wheat ground on the third day; he then started home arriving there in the evening. To obtain two bushels of grist ground wheat for his family larder, Sager expended three days time and considerable walking in the effort.

The forests were full of wild game which provided the settlers with meat for the table. William Sager did not excel as a hunter; however, he was able to kill enough game to provide all the meat the family needed. One day while going to his brother-in-law Abraham Baughman's, he had his gun with him and coming on a deer he shot at it. The bullet grazed the deer's back, merely stunning him for a while, and the deer dropped. Sager ran with his knife to cut the deer's throat. Just as he was about to perform the bleeding the deer jumped up, knocking the knife from Sager's hand, whereupon the deer turned and came at Sager full force to gore him with the antlers. Sager caught the antlers and held on; he thought that he would have to let go. Just then his dog which had been left at home, but followed him, hearing the report of the gun, jumped at the deer, and got it by the throat and then held on until his master could drop the deer with a bullet.

Bears and wolves were very bold at this time, and the settlers often heard the hogs being attacked by them. The hogs generally wore bells which served the double purpose of frightening the wild beasts and giving the alarm when attacked. One time when William Sager was bee hunting in the forest, he saw turkeys scratching the leaves. He took out his turkey call whistle, made from the wing bone of a turkey. He blew upon it imitating the noise made by a turkey. Presently he saw a large wolf prowling under the trees and looking and sniffing the air for turkeys. Sager shot and killed the wolf, receiving a \$10 bounty. By 1819 the four sons of minister Jacob Kagey had settled in Bristol Township, Trumbull County, Ohio. They were Abraham, Isaac, Jacob, and John. Their sister Elizabeth Kagey, a brother, and another relative from Virginia went to Ohio to visit the four brothers of Elizabeth. Elizabeth performed the entire journey on horseback, and in the fall of the same year 1819 she returned to Virginia, riding the same horse which she had bought with her own money, paying \$100 for it. On her return to Virginia she sold her horse for the same amount she had paid for it. In those days it required courage, for-

(Continued on Next Page)

MENNONITES OF BRISTOL TWP.

(Continued from Page 5)

titude, and endurance of the highest order to make a journey like that over mountains, across rivers and through a trackless wilderness. During her visit to Ohio, Elizabeth Kagey attracted the attention of a young frontiersman named Gabriel Barb. Gabriel Barb was the grandson of Gabriel Sager and the son of William Barb who settled in the township in 1805. Gabriel Barb made a trip to Virginia in 1820, courted Elizabeth Kagey, and won her hand in marriage. They returned to Ohio and in February of 1821 the young husband commenced to clear a place for his cabin. The first tree he cut fell upon another tree, breaking off a large limb which was swiftly thrown back by the recoil of the bent tree and in falling struck Barb, dislocated his hip, smashed his arm and hurt his head. He was held fast to the ground by the weight of the limb which was upon him. He was two miles from his father's house and a mile from his brother-in-law Abraham Kagey's, where he had intended going at night. He had so informed his wife and his parents in the morning before leaving. His pain and suffering were intense and his situation a terrible one. When young Barb sufficiently recovered from the shock he called as loud as he could for help. Several times he fainted from the loss of blood and from the pain. After repeated calls he was heard by a woman who lived one and a half miles north of where he lay. She told her husband and son to go and see and find out what it meant. They finally went in the direction the calls came from, but after going some distance they could hear or see nothing. They were about to turn back home when they heard a faint call, and proceeding in that direction, they found him. They had to go to his home for help to take him home, which was reached just as the shades of night were gathering. He recovered after a long period of recuperation and with the help of a few friends cleared a place and built a log cabin to which he moved in the fall of 1821.⁹

Indian Experiences 1806-1811

The relations between the Sager family and the Indians of the township were friendly and cordial. It was unlawful in the Western Reserve to take undue advantage of the Indians. They had the right to enter a white man's cabin and ask the white man for food. In 1806, the year following the arrival of the William Sagers, his wife Mary was washing one day at the spring, hav-

ing left her year old baby Jacob in care of the older son Joseph, when three Indians came to the cabin and entered unceremoniously as they always did. Looking around they saw some turnips in one corner of the room and began by grunts and gestures to ask for some to eat and very soon the boy understood what they wanted. He gave them each a turnip and they began to look around for a knife to pare the turnips with. The Indians soon saw some knives on the wall under a strip of leather nailed up just right to admit a knife between the nails. Upon seeing these they began pointing toward them and saying "Messer" (German for knife), Joseph got a knife for them. After eating the turnips they departed. The Indians always carried their guns along. When approaching a settler's home the muzzle of the gun was pointed up, but on entering a home the guns were left outside the cabin. The Indian papooses were also left outside the house; they were strapped to a board which they carried upon their backs. Sometimes on being left outside a cabin, a papoose would be annoyed by dogs or a hungry hog that was allowed to run loose.

At another time a little later the Indians and one squaw came to Sager's cabin. The weather was very warm and the Indians were tired from traveling. The men lay down in the shade of a corn crib, while the squaw lay in the sun. They all apparently went to sleep. The squaw had been carrying a bundle which William Sager's son Joseph wanted to examine. He approached with the intention of gratifying his curiosity. Just as he was about to lay his hands upon it, a little dog that was with the Indians set up a violent barking. The boy ran as fast as his little legs would carry him toward the cabin, with the dog at his heels. The squaw now fully awake called at the top of her voice Hiscataw! Hiscataw! Joseph thought she was encouraging the dog and ran all the faster. The words the squaw was calling to the little dog were for calling the dog back, and accomplished their purpose, with the Indians enjoying a hearty laugh over the incident. In the year 1811 the Indians left the Bristol area, going west, never to return.¹⁰

Economic Development

In the lives of people of all nations, water holds a place of vital importance. In the life of the American settler it meant a source of food, power, and transportation. When William Sager and William Barb were exploring Bristol Township in 1802, Sager related that Baughmans Creek was so full of fish that a wagon could not be driven

through the water without killing some of them. The fish furnished a large part of the settler's food and large quantities of them were salted down. More than 20 mills, saw and grist, were constructed and operated in Bristol Township through its history.

William Sager was by trade a mill-wright. A mill-wright in the 1800's was able to design, build and set up a mill powered by impounding water in a mill dam fed from a stream or creek. The power utilized from the operation of a water wheel was used to saw logs and grind grain into grist. In 1806 William Sager built a saw and grist mill for his brother-in-law Abraham Baughman on Baughmans Creek. One dam supplied water power for both the saw mill and grist mill. This grist mill was of peculiar construction, the motive power being a wheel placed horizontally in the water. To get the grain into the hopper it had to be carried up a ladder into the second story of the mill and when ground was removed from a receptacle on the lower floor.¹¹ One run of stones made from a common rock were used in grinding. The mill ground slowly, but not exceedingly fine. This mill was located in the area between North Bristol and Oakfield on what was known as the Satterlee place.

The second mill built in the township was a double saw mill constructed by William Sager in 1816 on Baughmans Creek, which ran through his farm in the northwest part of the township. A small run of stones was added and used for grinding grain. The equipment of this mill was supplemented with a turning mill for the manufacture of wooden bowls, plates, etc. Later a machine for boring fence caps was added. This wood working mill was operated well into the 1870's, when it was replaced with a smaller single sash water powered saw mill on the same location.

In 1828 Sager built a grist mill near the wood working mill, using the same water power in its operation. This grist mill was operated as long as any of the water-powered mills on the stream were in use, and the building was still standing in 1922. William Sager's farm lay directly west of the Sager cemetery.¹²

William Sager and others entertained thoughts of navigating the Grand River, for the purpose of transporting their products to market. They built a canoe, and launched it in Baughmans Creek and followed it to the Grand River, thence to Lake Erie. The canoe carried a cargo of maple sugar. The difficulties encountered on the trip cancelled any thoughts for the con-

tinuation of this venture. The canoe was sold and this ended the experiment.¹³

Bristol Church 1808-1816

At 74 years of age the pioneer Ohio Mennonite preacher Gabriel Sager came to Bristol township, Ohio, from Virginia. In 1808 shortly after his arrival, Gabriel Sager organized the first Mennonite congregation in the state of Ohio, the first church in the township. The Mennonite settlers held services in their homes when they were still living in Shenandoah County, Virginia. It was natural for them to continue this practice after coming to Bristol.

Preacher Gabriel Sager organized worship services in his own home. The services were conducted in the German language. Gabriel's home was about half way between Bristolville and North Bristol, on the west side of Ohio Route 45, and was later owned by Squire Davidson. Regular worship services continued in Gabriel Sager's home until his death on January 31, 1816. Services were discontinued due to the loss of the minister-leader and two of the five Mennonite families in 1816.

Trumbull County and northern Ohio participated in the war against the British in the War of 1812. The Mennonites of Bristol were known for their stand against infant baptism, the swearing of oaths, holding public office, and supporting the state in war. Their principles were most likely put to test during the War of 1812.

A worthy and shining example was set by preacher Gabriel Sager, in his concern and his efforts in providing for the spiritual and educational needs of the Mennonite settlers in Bristol Township. His son William Sager remained faithful to the Mennonite faith until his death in 1855. After the discontinuation of organized Mennonite services in 1816 he observed the forms of family worship and lived honorably. Due to his Mennonite heritage he cared little for society. He possessed a kindly disposition and was liked by all with whom he came into contact.

William Barb's son Gabriel remained faithful to the Mennonite faith until his death in 1838. Gabriel's wife Elizabeth Kagey Barb was the daughter of a Mennonite minister. Elizabeth joined the Dunkard Church through the efforts of her cousin Henry Kagey. Dunkard ministers from Columbiana, Mahoning and Stark counties in Ohio were welcomed into her home where Dunkard preaching services were

held. As a result of her great devotion to the church her brother Abraham Kagey joined the Dunkard Church in 1865. Abraham Kagey became one of the first members of the Dunkard congregation, which today is known as the Bristolville Brethren Church, and is active in the Bristolville area.

There might be a Mennonite Church in Bristol today if Mennonite ministers had laboured in Bristol, but all that remains are memories. The labors of the early Dunkard preachers and the one lone member in Bristol bore fruit and in turn is bearing fruit today.¹⁴

School 1810-1816

The Mennonites organized the first school in Bristol township. In the fall and winter of 1810-1811 preacher Gabriel Sager organized a school for the children of his friends and relatives. Sager was the schoolmaster and teacher. The lessons were conducted in German. In 1812 William Sager, Samuel Sager, and William Barb erected a log school with greased paper for windows at North Bristol, on land later occupied by Mathany & Thompsons Mill Yard. In 1813 the first English school was held in a log cabin one-fourth mile north of Bristolville. With no recorded date for the closing of the Mennonite school at North Bristol, it seems likely that the school continued until preacher Sager's death in 1816.¹⁵

John Brown's Disciple

In 1829 a cousin of the Kageys, Abraham Neff Kagey, settled in Bristol Township. He was married in 1832 to a Fansler lady and they were the parents of four children. On March 15, 1835, an only son John Henry Kagey was born. The mother died in 1838. Abraham did his best to raise this motherless boy right. John Henry was talented and had a brilliant mind. He received a good education and became a school teacher. He studied the writings of atheist writers and became a religious skeptic. He was interested in a local Bristol Township girl, who spurned his love. As a result he went to Kansas and became a follower and disciple of John Brown. John Henry assisted John Brown in running slaves from Missouri into Iowa then to Canada. He later became Secretary of War in Brown's provisional government. During the battle at Harpers Ferry, Virginia, between the Virginia Militia and John Brown's men, John Henry and the men under his command were routed from the rifle works. While retreating across the

Shenandoah River John Henry Kagey was killed.¹⁶

The Cemeteries

Gabriel Sager died January 31, 1816, at the age of 82; his wife Margaret died August 20, 1822, at the age of 84. William Sager died September 24, 1855, at the age of 83; his wife Mary died October 4, 1855, at the age of 77. They lie at rest with Margaret Baughman, born 1809, died July 2, 1815, a granddaughter of Gabriel Sager, in the beautiful Sager Cemetery at North Bristol located on and adjoining the west side of Ohio State Route 45. This cemetery is now maintained by the Bristol Township trustees. The Sager Cemetery is used for burials quite frequently at present. Gabriel Barb, his wife Elizabeth Kagey Barb, and her four Kagey brothers lie at rest in the Kagey Cemetery just north of Ohio State Route 88 near the Bristolville Brethren Church. This cemetery is located in a pasture field and is under the care of the trustees of Bristol Township. This cemetery is not used for burials at present.

REFERENCE BOOKS

- Book A. *History of Trumbull and Mahoning Counties*, (H. Z. Williams, 1882), pp. 335-342, vol. II.
- Book B. *New Historical Atlas of Trumbull County, Ohio*, (L. H. Everts & Co., 1874), page 20 and ¼.
- Book C. *Twentieth Century History of Trumbull Co., Ohio*, (Harriet T. Upton), pp. 428-433, Vol. I.
- Book D. *A History of The Kagey Relationship in America 1715 to 1900*, by Franklin Keagy. (Chambersburg, Pa.), pp. 244-381.

FOOTNOTES

- ¹ *Mennonite Encyclopedia*, Vol. IV. See article "Sager, Bernhard". There was a Mennonite Sager family who settled in Richland Township, Bucks County, Pa. The story "Child Pioneer" about 13 year old John Sager of the Oregon Territory is well known. "Child Pioneer" was published twice in the *Readers Digest*, December 1940 and again in 1960. It is not known if the Sagers of Trumbull County, Ohio, are related to these other Sager families.
- ² *Mennonite Historical Bulletin*, Vol. XX, No. 3, July 1959, page 3.
- ³ Bucks Co., Pa. Deed Record Book E, Vol. 3, page 82. Shenandoah County, Va., Deed Records B263 and B264.
- ⁴ Reference Book A, "History of Sager Family," by Atty. Ward Sager of Ravenna, Ohio. Squire M. J. Barb in his address at the Bristol Centennial Celebration had said he often had heard his grandmother (Elizabeth Kagey Barb) speak of Wm. Sager and Wm. Barb coming to Ohio together on the exploratory trip. Some reference works state 1801 as the date of the exploration year. However, the older works state the date as 1802.
- ⁵ Reference Book D.
- ⁶ Reference Books A and B.
- ⁷ Reference Book B.
- ⁸ Reference Book A.
- ⁹ Reference Book D.
- ¹⁰ Reference Book A.

(Continued on Page 8)

Historical Photo Collecting

HERMAN ROPP

In 1960-61 the Mennonite Historical Society of Iowa began a project of collecting old photographs of possible significance for Mennonite history. The executive committee of the Society first met to plan their work. Several things emerged during this first meeting: 1). Many people who had old pictures may not want to part with them, 2). Some photos were so yellowed, curled, and broken, that they have little value, 3). We would need to enlist the help of many of the older people of our Southeast Iowa community in whose attics and old albums these pictures would be found.

The committee agreed that it would be worthwhile to see what pictures could be found that might have historical value. Our method in collecting pictures was as follows: the executive committee first obtained a number of pictures in our own personal collection, and from friends who we knew had pictures. We then announced a public meeting for anyone interested in the project. This was announced in all the local churches. We made clear in the announcement the nature of our meeting.

Previous to the meeting we laid the pictures we already had on tables and covered them with glass and clear plastic. At the public meeting we explained what kind of pictures we were interested in gathering. We invited anyone who had pictures to contribute to the society to do so. We also suggested that the committee would be happy to receive pictures on loan for copying. The second part of the evening was spent in going from table to table in observing the pictures on display. This created much interest. People were cautioned not to handle the pictures. This effort to assure people that any pictures loaned to the society for copying were well protected was instrumental in offers of other pictures. A great deal of interest was aroused because a number of older people present saw pictures that they thought were not in existence any more. They were also able to help in identifying certain pictures.

When the committee had gathered a large number of pictures, we met and culled out duplicates and those of no special significance. Of the balance we had copies made and returned the originals to the owners according to our agreement. These

have been assembled into a large album with clear plastic pockets.

There are a number of reasons why we feel this is a good project. 1). It is an accurate record of the history of costume for the period in which there are pictures. 2). It is an authentic record, not based on hearsay, or feeling. The camera is painfully realistic. 3). Dates and notations on some pictures are valuable.

We feel there is great potential for other communities to gather, preserve and copy pictures of people, buildings, places, etc. We have not exhausted the possibilities in Southeast Iowa and want to make another drive for more pictures soon.

It is surprising how much of the past can be recovered in this kind of project. For example, we found a good picture of Mr. and Mrs. Christian Wery. He was an early Iowa Mennonite Bishop.

There are several cautions to be thrown out. Many of our early Amish Mennonite people had a conscience against having their pictures taken. Some of the pictures that are turning up now are those made in disregard of Church regulations or they were taken of young people before they became members of the church. These must be handled with discretion. The fact that some did not have their pictures taken may also not give an accurate cross section of the costume of a former period, especially since there are few pictures of middle-aged or old people.

Any group or organization entering upon this kind of project ought to be very careful of the pictures loaned and return them as per agreement.

MENNONITES OF BRISTOL TWP.

(Continued from Page 7)

¹¹ Reference A, also from a clipping of the *Western Reserve Chronicle*, the article "Record of a Century," Sept. 6, 1905. The data for this article was compiled by Miss Martha Maltby from forty-three letters which were replies to cards of inquiry sent to various families. The clipping and forty-three letters are in the Bristol Township Public Library, at Bristolville, Ohio.

¹² Reference Book A, and copy of letter dated May 19, 1944, from Frank J. Sager to Mr. Leach. Copy in Mennonite Archives.

¹³ Reference Book A.

¹⁴ Reference Books A and B. Manuscript copy "History of the German Baptist or Brethren Church of East Bristol" by J. S. Barb, whose grandmother Elizabeth Barb was the first member.

¹⁵ Reference Books A and B.

¹⁶ Reference Book D.

The originals of the pictures of William and Mary Sager are owned by Mr. Charles Sager, 507 Fenmore S.E., Warren, Ohio, and are reproduced through his courtesy.

Mennonite Research News and Notes

MELVIN GINGERICH

Myron S. Augsburg completed a master's thesis at the Union Theological Seminary, Richmond, Virginia, in May 1961, on "The Anabaptist View of Conversion in Comparison with Lutheran and Reformed Thought."

Paul Wenger is working on a master's thesis at the University of Iowa on "Mennonite Radio Broadcasting."

Dr. S. F. Pannabecker, Elkhart, Indiana, is writing a history of the Central District of the General Conference Mennonite Church.

Grant Stoltzfus has been appointed to write a history of the Ohio and Eastern Mennonite Conference.

John Warkentin is preparing a doctor's thesis at the University of Toronto on "The Mennonite Settlements in Manitoba: A Study in Historical Geography."

Margaret Martin is working on a doctor's thesis at Peabody College for Teachers on "The History and Development of Physical Education in the Mennonite Colleges in the United States."

Cornelius J. Dyck has completed his doctor's dissertation on "Hans de Ries: Theologian and Churchman. A Study in Second Generation Dutch Anabaptism."

Orland Gingerich, Baden, Ontario, is writing a B.D. thesis at Waterloo Evangelical Seminary on the history of the Ontario Amish Mennonite Conference.

JOHN HORSCH MENNONITE HISTORY ESSAY CONTEST

1960-61

Class III Winners—High School Contest

First:

"The Mid-Twentieth Century Schism in the Franconia Mennonite Church"

Stanley M. Godshall
Box 372, Route 1
Harleysville, Pennsylvania

Second:

"Ralph Hedrick—A Successful Christian Businessman"

Joe L. Lapp
R. D. 1
Lansdale, Pennsylvania

Third:

"The Landis Meat Business: Then and Now"

Susan Landis
39 Meetinghouse Road
Harleysville, Pennsylvania

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No. 2



The above historical marker was unveiled at the Jordan Museum, Jordan, Ontario, on October 7, 1961, by the Ontario Archaeological and Historic Sites Board of the Department of Travel and Publicity.

Marker Unveiled at Jordan, Ontario

The unveiling of a historical plaque at the Jordan Museum on Saturday afternoon, October 7, 1961, drew a crowd of about 125 interested spectators.

The plaque was erected by the Ontario Archaeological and Historic Sites Board of the Department of Travel and Publicity to commemorate the arrival of the Mennonite settlers in the Jordan-Vineland area commencing with the first group in 1786. The ceremony, sponsored jointly by the Jordan Historical Museum of the Twenty and the Niagara branch of the Pennsylvania German Folklore Society, took place on the museum ground overlooking the beautiful Twenty Valley.

Wayne North, pastor of the First Mennonite church, was master of ceremonies for the historic occasion, pointing out that the pioneers from Pennsylvania came not only with their worldly possessions, but brought with them strength of heart, nobility of character and a vital faith. This, he said, is the rich heritage treasured by their descendants today.

Guest speaker was Dr. H. S. Bender, a noted Mennonite historian, of Goshen College, Goshen, Ind. Mr. Bender told of the coming of these people to Ontario, along with other groups representing the historic peace churches, Quakers and Tunk-

ers or Brethren in Christ, each a distinct ethnic group. Within two or three years, he said, the Mennonite had built up a solid community, bound together by their deep religious spirit, which had kept them together for over 250 years. One of their first concerns he stated, was to erect a little log building to be used as both church and school. In 1810 a frame building replaced the log structure, erected on the site of the present First Mennonite church. The property for this was donated by Jacob Moyer, who was ordained a minister in 1802, and later became the first Bishop of the church.

From *The Beamsville Express*,
Beamsville, Ontario,
October 11, 1961

History of Mt. Zion Congregation

CHARITY GINGERICH TROYER

The Mt. Zion Congregation in Morgan County, Missouri, was founded in one of the oldest Mennonite settlements west of the Mississippi River. In the 1840's a few Amish had already located in Iowa, and in the fifties some Mennonites had come to Shelby County, Missouri. Following the Civil War there was a wave of westward migration that carried some Mennonites along with it. About 1865 or perhaps a year or so later a few families came to Moniteau and Morgan Counties in Missouri. Among these were the Brundages from Illinois, the Goods from Ohio, and others. The country was attractive, for the land was relatively new, crops were good and prices were high. The Dettwilers came from Canada, Melchior Brenneman and Jacob Hubers from Ohio, John Schneiders and D. D. Kauffmans from Pennsylvania, the Wengers, Drivers, and Shanks were from Virginia. Some other pioneer families were the Loganbills, Wingards, Weavers, Blossers, Lehmans, Gerbers and others. The Goods, Hubers, and Brennemens lived in the old St. Martins neighborhood, which is northwest of the present Mt. Zion Church. Two brethren, J. G. Wenger and E. C. Weaver, conducted a store in Excelsior for a number of years. This shows that the group was widely scattered in those early times.

It is also interesting to note here that among the pioneers was Deacon Good's son, the man who is really the founder of the great Woolworth stores. He opened the first ten cent store in Tipton and prospered. Later he moved his business to Michigan where he took a partner, and his business continued to grow. He finally sold out to Fred Woolworth on condition that he should receive a certain percent of the profits as long as he lived. He became very wealthy, but nevertheless maintained his Christian principles, giving at first a tenth to the Lord and later one-third.

In 1872 a tragic storm occurred in which Jacob Blosser and infant daughter, Sophia, were killed when their log house was blown down upon them. They were living with Brundages on what is now the John Cline farm. The house of Peter Blosser was badly wrecked. The

house of John C. Driver of the same community was also blown down, but fortunately no one was hurt at that home.

In 1868 the church was first organized. A church building was built on the site of the present Bethel Church in Moniteau County. The congregation was composed partly of Swiss Mennonites and partly of American Mennonites who spoke Pennsylvania Dutch. There was also some difference of opinion in regard to some doctrinal questions, especially on the practice of feet-washing. In 1871 the church separated on this question. Hartzler and Kauffman's *Mennonite Church History* says in regard to this occurrence:

"When all was peace the question made no trouble. But contention arose and feet-washing was made the pretext. Once this question was made the issue the body of members though peacefully inclined, remained true to their convictions and divided into two separate congregations. The congregation in Morgan County retained its allegiance to conference and continued its former discipline. The congregation in Moniteau County opposed feet-washing, and after awhile changed its attitude on the question of non-conformity. It is now a part of the General Conference Mennonites. The members of the two congregations still retain the best of feelings for each other."

After the division the congregation opposing feet-washing retained the church building in Moniteau County. It is still known as the Bethel Church and is located four and a half miles northeast of Mt. Zion Church.

The other division immediately organized a congregation with Daniel Brundage as bishop. Bro. Brundage left a year or two later, moving to Kansas. Before he left he ordained the brethren D. D. Kauffman and D. F. Driver as ministers, to serve the new congregation. The former was ordained a German-speaking preacher and was later ordained bishop of the congregation, while the latter was ordained an English-speaking preacher, the first English-speaking preacher to serve

the congregation. Before this there was only occasional English preaching when an English minister happened to visit. The first deacon to serve the Mt. Zion congregation was Martin Good, the next was Jacob Huber, and then after him was Melchior Brenneman. Later John C. Driver was ordained.

There was much moving in and out those early days. There were a number of things which caused people to become dissatisfied. They had come from many different localities and there was not the unity that should have prevailed. It is estimated that the congregation averaged about forty members.

For the first few years services were held in the Fisher School house, now known as Prairie Valley. There were also some people of the Dunkard or Church of the Brethren faith as the denomination is now called, who had also moved into the same community. These also not having a church house, held services on alternate Sundays in the same school house when it was not in use by the Mennonites. The two denominations held Sunday school and their preaching services together thus for about eight years, four in the school house and four more in the Mt. Zion Church building after it was built in 1876. The Brethren built their church building, Prairie View, in 1881. The two denominations continued to hold Sunday school and church services only every two weeks even after each had its own building. They alternated their services so that some of their people attended church at Mt. Zion when there was no services at home, and some of the Mennonites likewise attended their church services.

As was mentioned before, the Mt. Zion Church was built in 1876. It was a frame building twenty-four by forty feet and looked much like other church buildings of that time. The present building is a similar building to the first only larger, thirty-six by fifty-four feet. It has a part basement in which there is a hot air furnace installed for heating the house. Gasoline pressure lamps are used to light the building at night. The pulpit which is being used in the church now was first built and used in the old church. It is a long built-in affair that encloses the front part of the rostrum and serves as a cabinet in which the Sunday school library records are kept. The benches from this old church were later used in the Car-

ver Church. A few years previous to the building of the church a cemetery was started by the side of which the church was built. Some of the old tomb stones are those of a Blosser buried in 1872 and also of a Samuel Shank buried in the same year. There are other graves of Shank people buried about the same time.

At first church services were held entirely in the German language, except when English-speaking ministers were present. English preaching became necessary after some young people were taken into the church who could no longer understand German. An English class was organized a few months after Sunday school was started. After the first ten years there was only occasional German preaching. The singing was, of course, congregational. The first song books were little books that had only the words in them and the tunes were like those in the *Harmonia Sacra* book. Later other books were used. *Psalms, Hymns, and Spiritual Songs* and *Gospel Hymns*, numbers one to four, were used before the *Church and Sunday School Hymnal* was published. Sunday school was held only during the summer months at first. There were no lesson helps as we have them now. Chapter after chapter from the New Testament Scriptures were used as lessons. There was no Sunday school on Sundays when there was no preaching, until after the lesson helps were adopted. A few years later Sunday school began to meet every Sunday and has since continued to do so.

The chief problem in those early days was that of holding the young people for the church. Naturally with religious activities confined to twice-a-month preaching and Sunday school, it fostered a problem of how to maintain spiritual life among the membership. All members were expected to bring their children up right and to take them to Sunday school. If the children delayed too long they were plead with. The Holy Spirit was expected to convict the sinner and move him to give his heart to the Lord, and to make application for membership. The people believed as most Mennonites of that time that revival meetings were a mark of worldliness and should not be held in our churches. About this time a skeptical school teacher worked in the community and influenced some of the young people so that they became unbelievers. Others went out into society and drifted away from the church. These tragic conditions lasted for a period of about ten years in which there were practically no converts. It was seen that something must be done or the young people

would all be lost to the church. The attendance at church services was good, the older people coming to worship and the young people to see each other.

Accordingly in 1883 in the early part of the year J. S. Coffman was called to hold a series of meetings, which resulted in about five confessions. He came back in the fall and held another series of meetings. There was quite an interest in church work created by these meetings, not only among the Mennonites but throughout the entire community. Many from other churches came to hear Coffman preach. Some of those who confessed during these meetings were Mrs. Priscilla (Wenger) Holsopple and Ida and Emma Driver, who became Mrs. Web Lingle and Mrs. Emma Shank. For a number of years Coffman came often and held meetings. Two prominent leaders of the Mennonite Church, Bro. J. C. Driver and Bro. Daniel Kauffman, were converted as results of these labors. M. S. Steiner in his biography of John S. Coffman says of his work in Missouri thus:

"Had Bro. Coffman come five years earlier, I believe we would have now a large congregation. As it was, many of the older children of Mennonite parentage had so far drifted into worldliness that they have never been reclaimed. However some of them and most of the younger ones were saved to the church. While it would be wrong to give Coffman all the credit for this he deserves special credit for awakening the church to greater activities, and for his untiring efforts in establishing and shielding her against the enemies of the time: Indifference, vanity, foolishness, moneymaking and skepticism.

To accomplish this work he labored three weeks day and night. There was a young man (the bishop's son) a school teacher, gifted and talented, who had taken to politics, in whom Coffman and the church were especially interested. He was teaching school at the time, and also making stump speeches in his race for the clerkship of the circuit court, and with good prospects for success at the polls. He attended the meetings when not engaged in "stumping." Coffman visited his school one day, seemingly taking an interest in his school and the pupils but all the while sizing up the prospects for winning the young man for Christ. The young man saw this and was made to think up on his way. His interest in politics waned and his interest in his salvation increased. The meetings were about to close, but

the young man manifested no outward signs of yielding. Invitations were extended, prayers were offered, hope renewed mingled with fear, the last meeting was closing, the last invitation was extended and the last hymn and the last verse of that hymn was being sung—and Daniel Kauffman stood up for Christ."

In 1892 Kauffman was ordained to the ministry. The condition of the church greatly improved during this time. In August 1896 occurred the death of his father, Bishop D. D. Kauffman.

In 1901 conference met here. One of the foremost questions was a discussion of the new *Church and Sunday School Hymnal*, then being gotten out. This hymnal was published soon afterward.

In 1908 when conference met here again the question of the establishment of a new church school was again considered, and the founding of the school recommended.

The years from 1907 to 1909 contained several important events, in relation to this congregation, that of Bro. Kauffman's taking up editorial work at Scottdale, Pennsylvania, and Sister Eva (Harder) Brunk's going to India.

Previous to Sister Harder's leaving for the foreign mission field she had been attending school at Goshen College for three years. It was during one of these years that Bro. M. S. Steiner held a series of meetings at Mt. Zion during Christmas vacation holidays. Sister Harder was spending the holidays at home and attending the meetings. Steiner, who was a mission board member, spoke to her about giving her life for foreign service. She expressed convictions for the work and the way opened for her to go. Three years later she was married to Aldine Brunk at Balodgahan, India. She has been on furlough for the fourth time and each time has spent some time in the home community.

Daniel Kauffman received the call from the church to help in its publishing interest and became editor of the *Gospel Witness*. In 1907 in order to better attend to his publication duties at Scottdale, Kauffman moved there temporarily. This left D. F. Driver alone as a minister since Joe C. Driver had moved to Colorado in 1905. As additional help was needed in the ministry, H. J. Harder was ordained in December 1906. He served the church as an able young minister until he married and moved to Canada about 1920.

About 1908 or 1909 it was realized that Daniel Kauffman should move with his family to Scottdale, thus leaving the church at Mt. Zion. The

congregation felt their loss keenly and desired that they should be given some help. Through the definite leading of the Spirit a call was given to Amos Gingerich of Kalona, Iowa, who with his family accepted it in faith and moved to Missouri in March 1909. Gingerich was ordained to the ministry, March 14, the first Sunday after his arrival in this community. He faithfully served the congregation in that capacity until he was called back to Iowa to care for his aged parents. Accordingly he and his family moved back to Iowa about 1925, remaining until the fall of 1927, after which they came to Missouri again taking up the work in the congregation as before, remaining here until late in the summer of 1934, when he moved to Hesston, Kansas, to take up the duties of Business Manager at Hesston College.

In 1910 Elias Swartzendruber and family moved to this community from Wright County, Iowa. He came as an ordained deacon and was received as such. His services were welcomed since John C. Driver, who was holding that office, was getting quite old. After Driver's death he was the only deacon for a number of years. His advice and council was much sought by the younger ministers whom he encouraged and helped. He also reared his family here. One of his daughters, Minnie (Graber), became a missionary to India. The congregation considered her as its second representative on the foreign field even though she had moved her home and church letter to Manson, Iowa, just about a year or so before entering the foreign field in the fall of 1925.

In 1912 the death of John C. Driver occurred. He had been a member of Mt. Zion Church for some forty years and had faithfully served the congregation as deacon for twenty-one years. His wife died a few years previously.

In October of the same year the ordination of Joe C. Driver as bishop took place at Mt. Zion. J. C. Driver and family had returned and lived here again during the year of 1911, but had at this time already located over at Garden City, Missouri, where the Bethel Congregation needed his services. When Kauffman first left it was with the understanding that he should remain a member of conference and retain his bishop oversight of the district. After being away a while he felt the need of bishop help that was nearer at hand than was possible for him to be. Hence the voice of the church was taken and three brethren, namely Joe C. Driver, John R. Shank, and Amos Gingerich were voted for. The lot was used and Joe C. Driver was chosen by the

Lord for the place. He was to work jointly with Kauffman. This arrangement continued for about twelve years, until Kauffmans took their church letter to Scottdale, Pennsylvania.

One phase of the work of the Mt. Zion congregation has been its extension work in the Ozarks, which it has been carrying on for a number of years. Our "Ministering Brethren" had however been filling regular monthly preaching appointments at the Highland Church before this, as early as the early 1890's. A few years later, a man with his family moved from the neighborhood where D. F. Driver lived, down to Carver, on the Osage River. Upon learning that there were no church services in that community, he told some of his neighbors that he believed that Driver would come down and preach for them if he were asked. He also told them that Driver didn't charge any salary. Although this man was not a Christian he desired to have religious services in the community. So an invitation was sent Driver to come and preach for them, which he did. He began filling regular monthly appointments at the Carver School house, braving any kind of weather and difficulties to be endured over the thirty miles of exceedingly rough roads by team and buggy or on horseback. It was necessary to go on Saturday and return on Monday. The people were interested and hungry for the Word. They were also impressed with Driver's self-sacrificing spirit and dependability, for he was always there regardless of snow or storm. A few series of meetings were held at various times. In 1907 George R. Brunk held meetings in which there were ten or more who united with the church and were added to the little group which had united. For this little flock of converts in the heart of the Ozarks some minister must be found to be their leader. Hence the call was sent to J. R. Shank, a young minister, who at that time was engaged in a similar work at the Pea Ridge Congregation in Marion County but was formerly from the Mt. Zion Congregation. He went to Carver in March, 1908. The following summer J. L. Collier, one of the converts, was ordained deacon there and a church was organized.

The ministers from Mt. Zion Congregation have also had regular appointments at Proctor, Little Buffalo, and at Salmon, Post Oak, and Holst School houses, and several other places. There have been converts at most of these places and hence members. Sunday school work has been carried on at these various stations from time to time. Protus Brubaker and wife moved to the

Holst community and helped with the Sunday School there for a time. They later were stationed at Lick Creek, near Edwards, Benton County, where he served as minister in a small congregation at that place.

Harry A. Diener and wife did a similar work at Proctor. Diener also cooperated with the ministers of Mt. Zion and Carver in filling preaching appointments at the various stations.

At the present time (1938) ministers from Mt. Zion have six outstations at which they fill regular appointments. They are Carver, Jenkins, Purvis, Rocky Ridge, Florence and Culp, Arkansas. The results of this extension work have been varied. Some who were converted later fell and are no longer faithful, but there have been a number who have been faithful and have gone to their reward.

At the recommendation of conference C. B. Driver was ordained to the ministry in 1916 and sent to help the shepherdless members at Birch Tree, Shannon County, Missouri.

During the years 1917 and 1918 were the trying war times. Our people could not conscientiously support any of the war measures. Abe Wenger was appointed to serve on the Council of Defense but refused to serve. Because we would not buy Bonds or Thrift Stamps the community around us felt that we were unpatriotically shrinking duty. As the drives came harder the quotas were harder to raise and the feeling became more intense. Finally a Federal Officer came to investigate. The brethren Abe Wenger, John R. Driver, and Amos Gingerich were called to appear before him. As these brethren felt that there was a storm coming, they asked several other representative men of the church to go along. The Federal Agent had charge of the meeting. The charges brought against our people were answered satisfactorily to most of the accusers. Our people stated their reasons for not supporting the war measures. An agreement was effected in which the church agreed to give \$500 monthly to the Red Cross for three months. This was a pledge of good faith and evidence that the Mennonites were not just selfishly clinging to their money as reason for not buying Bonds. When the three months were up, our accusers were satisfied with us and told us we could give where we saw fit. After that we were not disturbed any more. Some of our young men were also drafted for the war. The boys who went to camp at Ft. Dodge, Iowa, were Ike and Dan Wenger and John Holsopple. Roy Driver was called to Camp Funston, near Ft. Riley, Kansas. Later Earnest Swartzendruber was

taken to Jefferson Barracks, St. Louis, Missouri. The three boys who went to camp at Ft. Dodge received furloughs to farmhomes in Iowa.

During the World War our Mid-week Bible Study Meeting or Prayer Service experienced a revival with renewed zeal and energy. The night before the first boys left for camp, a special call to attend Prayer Meeting met with a response from almost the entire membership. The congregation in general was much concerned and sought God's help and guidance in those trying times and especially for the young men who were about to be taken. Since that time the Mid-week Meeting has continued more regularly almost every Thursday evening at the church, except in winter when it is held in the homes. As a rule a book from the Bible is chosen for special study and taken up chapter by chapter until it is finished. Then another is chosen. These meetings have been and are yet a blessing to the church, especially to those who are privileged to attend and take part. The attendance is usually not very large even though the meetings are inspirational in the main.

Soon after the close of the war on February 6, 1920, D. F. Driver passed away. He preached his last sermon the Sunday before he died, using Hebrews 12:1 as a text. He was a man of robust health, decided convictions, clean habits and a tireless worker for the Lord. For nearly fifty years he had been faithful to the ministry of the Word, a staunch defender of the Faith, a pillar in the church—being the last one of the original members of the Mt. Zion Church to go, and also the last of the original members of the Missouri-Iowa Conference to be called from time to eternity. He was always active in conference work and attended the last General Conference before he died, it being held in Virginia, his old home.

In the spring of 1920 after his father's death, C. B. Driver moved back from Shannon County and took up his duties as a minister in this congregation. Driver is an active, able minister, of decided convictions like his father. His services are appreciated by the congregation. During the years from 1925 to 1927 he was the only minister in charge of the church. In the spring of 1920 the voice of the church was taken with reference to ordaining another deacon to assist Swartzendruber who was getting old. The church was unanimously in favor of the ordination of J. S. Dettwiler. He was ordained February 11, 1920. He faithfully discharged the duties of his office until he was called home,

January 8, 1937. In the fall of 1924 Elias Swartzendruber moved to Manson, Iowa. Soon after, they were followed by two of the Wenger families and Earnest Swartzendruber. These losses by moving away were some of the results of the financial depression following the World War and were keenly felt by the congregation. The church also lost three of her able young men, Abe Raber, John Holsopple, and John Blosser and two of her staunchest older lay members, Abe Wenger and John R. Driver, by death in a few years following the war. While we felt that these men were all needed so badly, we know that the Lord knows what is best.

In 1922 the first meeting of the Missouri-Kansas Conference was held with the Mt. Zion Congregation at Versailles. The revising of the Constitution and By-Laws for the new Conference after the merging was done at this time. In 1921 when the General Conference met at Garden City, the Publication Board held its meeting at Mt. Zion, also.

Another outstanding event to record in the history of this congregation so far is the sending out of its third representative to the foreign field. Sister Mary Holsopple responded to the call for foreign service and left home in October 1929, sailing for India soon afterward. She went out as a trained nurse, having received her training at La Junta, Colorado. While the church felt that it really needed her and was using her, it was willing also to send another one of its members out to carry the message of salvation to those who have never heard it.

PROBABLE CHARTER MEMBERS OF MT. ZION CONGREGATION

Bishop Daniel Brundage & Wife...	2
David Shank & Wife Rebecca....	2
David Shank, Jr., & Wife Sallie...	2
Christian Dettwiler & Wife Susannah	2
Jonas W. Dettwiler & Wife Amanda	2
Henry W. Dettwiler.....	1
Mrs. Sarah (Geil) Wenger.....	1
Daniel T. Driver & Wife Sallie...	2
John C. Driver & Wife Katherine.	2
Peter Blosser & Wife Elizabeth...	2
Jacob Shank & Wife Mary & Daughters Elizabeth & Kate and Son L. H.....	5
Samuel Shank & Wife.....	2
Jacob Blosser & Wife Jennie....	2
Emanuel Weaver & Wife.....	2
Harcheimer & Wife.....	2
Samuel Ramer	1
Martin Good & Wife.....	2
David D. Kauffman & Wife.....	2

Minutes of The Mennonite General Conference

"In the multitude of counsellors there is safety;" Christian workers in all ages, have believed, and found by actual experience, that this inspired statement is true. Because of this a number of our pious and faithful brethren have, for the past half century, not only wished that a General Conference be established, but have labored earnestly to this end.

"The Herald of Truth," even from its infancy, had been an earnest advocate of a General Conference; a number of its contributors continued to press the matter by showing the great need of an organization of this kind, until definite steps were taken to organize the same. In the spring of 1894 a circular letter was sent out by the Mennonite Pub. Co. to the ministers and other church workers, asking their opinions concerning the advisability of holding a General Conference. Many responses were sent in, the great majority favoring the movement.

Several Conferences took action, passing resolutions favoring a General Conference. After which the movement took a more definite shape by a series of resolutions drawn up and adopted by the Missouri Conference held in the Fall of 1894. It was also suggested by said Conference that each of our district Conferences appoint one of its members to represent the same on a committee to consider the advisability of holding a General Conference. The proposition met with favor, and a number of Conferences took immediate action. The following named brethren were appointed by their respective Conferences to act on said Committee

Daniel Kauffman—Missouri Conference
Albrecht Schiffler—Kansas and Nebraska Conference
Emanuel Hartman—Illinois Conference
Daniel J. Johns—Indiana (Spring) Conference
John N. Durr—S. W. Pennsylv- ania Conference

The first Meeting was held in the Mennonite M.H. near Washington, Ill., in May 1896. Among the few visitors present at this meeting were John S. Coffman of Elkhart, Ind., and John Smith of Metamora, Ill. After a prayerful consideration of the subject, an address was issued to the Mennonite Church, calling attention to the General Conference question; and a call was made for another meeting of the Committee

(Continued on Page 6)

Sprunger's Deaconess Institutes

Rev. J. A. Sprunger, of Berne, Ind., founded a Deaconess Home which, in several respects, is different from other Deaconess institutions. It is in the hands of a society known by the name of "United Deaconess Association." Only consecrated deaconesses may become members and superintendents of this Association, and the latter are elected by the former. Although the constitution provides a Board of Managers, the governing reins are held by the president, Rev. J. A. Sprunger, the founder of the institution. He has the supervision of the property, examines the applications of those who wish to become deaconesses, and passes, in fact, on all questions of importance, whether in the internal or external management of the institution. The directress is called Mother Superior, and her assistant Matron of the Mother House. Although Rev. Sprunger himself belongs to the Church of Mennonites, the Deaconess Association is interdenominational, and candidates are received from the different Churches. In fact, it is reported that they will not sever connection with the Church to which they belong. All the property belongs to the United Deaconess Association, and is therefore managed by the community of deaconesses.

This institution was founded in February, 1890, at Berne, Ind., by Rev. Sprunger, and in June of the same year removed to Chicago. The work made rapid progress. In connection with the Mother House in this city, a Maternity and Rescue Home was established, and in Berne, Ind., a large Orphan Asylum was erected, managed by deaconesses. In 1894 the society opened a branch hospital in Cleveland, and another in Detroit, while deaconesses were sent to help the institutions at Evansville, Ind.; Indianapolis, Ind.; and Bloomington, Ill. The hospital in Cleveland was destroyed by fire in 1895, and one of the faithful deaconesses, who might easily have saved herself, perished in the flames, because she was unwilling to forsake her helpless patients. Three of the patients lost their lives. There are three deaconesses active in Africa as missionaries, and two in Turkey. The latter are in charge of an institution in which there are two hundred and twenty-five orphans and seventy-five widows.

In 1897, eighteen deaconesses separated themselves from the Association, on account of a difference of opinion in regard to several points of teaching. They established a Home in Chicago, which is presided

over by the deaconess, K. C. Moser. Recently the Sprunger Deaconess Homes, as such, have collapsed, and the remaining deaconesses are managing the Orphan Asylum at Berne, Ind., and are active in foreign mission work.

Taken from *History of the Deaconess Movement in the Christian Church* by Rev. C. Godler. Published by Methodist Book Concern, New York, 1903. (For a biography of J. A. Sprunger, see *Mennonite Encyclopedia*, Vol. IV, p. 605.)

MINUTES OF THE MENNONITE GENERAL CONFERENCE

(Continued from Page 5)

to be held at Elkhart, Ind., in November of the same year.

At this second meeting there were present, besides the Committee above named, representatives from the following Conferences,

Western District—John Smith,
Joseph Schlegel

Nebraska (German)—Heinrich
Fast

Indiana (Fall)—David Burk-
holder

Ohio—John M. Shenk

Canada—Noah Stauffer

The result of this meeting was another address to the church, and a call for a Preliminary General Conference meeting. According to previous arrangements the Preliminary Meeting was held in the Pike M.H. in Allen Co., Ohio, in November 1897, and continued in Session two days.

(The above explanation is found in the first secretary book of Mennonite General Conference, deposited in the Archives of the Mennonite Church, Goshen, Indiana. M.G.)

The Mennonite Historical Association

1961 Associate Members

H. S. Bender	Amos S. Horst
Melvin Gingerich	John L. Horst
C. L. Graber	Ira D. Landis
Grace Bible Institute	Noah N. Sauder
J. Roy Graybill	John C. Wenger
	Daniel D. Wert

1961 Contributing Members

Ira J. Buckwalter	Orie O. Miller
J. C. Clemens	Jacob Z. Ritten-
H. Harold Hartzler	house
Elmer F. Kennel	Ivan Z. Sensenig
Paul Lederach	Simon W. Som-
James O. Lehman	mer
	John L. Yoder

Harry Lefever is writing a paper on the Marxian interpretation of Anabaptism at the Divinity School of the University of Chicago.

Mennonite Research News and Notes

MELVIN GINGERICH

Werner Will, Kalona, Iowa, is writing a master's thesis at the State University of Iowa on "A Comparative Study of the Literary Diet of the Amish People."

Thomas A. Billings completed a doctoral dissertation at the University of Oregon in June 1961 on "The Old Order Amish versus the Compulsory School Attendance Laws: An Analysis of the Conflict."

A. Don Augsburg completed his thesis in March 1962 for the degree of Doctor of Education at Temple University on "The Influence of Former Control Patterns Upon Behavior and Personal and Social Development Among Freshmen from Several Mennonite Colleges."

Clarence R. Stuffle completed a master's thesis in June 1955 at the Indiana State Teachers College on the subject "Comparison of the Adjustment of Amish and Non-Amish Children in Van Buren Township Schools." The children studied were in grades six, seven and eight of the elementary school at Raglesville, Indiana.

Frank Klassen is working on a doctoral dissertation at the University of Illinois on "Eighteenth Century American Education." He spent a week at the Goshen College Historical Library in March doing research on Christopher Dock.

Clarence Bauman completed a doctor's thesis at the University of Bonn on "Gewaltlosigkeit Im Täuferum" (Nonresistance in Anabaptism).

Two books by John C. Wenger have been published recently. These are *Even Unto Death: The Heroic Witness of the Sixteenth-Century Anabaptists* and *The Mennonites in Indiana and Michigan*.

A. H. Unruh, *Lebensgeschichte 1878-1961*, by H. P. Toews, was published in Winnipeg in 1961.

John R. Dick's doctor's dissertation on "A Suggested Plan of Administration for the Evangelical Mennonite Brethren Conference" was written at Southwestern Baptist Theological Seminary in 1953.

In 1959 William Keeney completed his doctor's thesis at Hartford Theological Seminary on "The Development of Dutch Anabaptist Thought and Practice from 1539-1564."

Clarence R. Hiebert did a thesis at The Biblical Seminary in New York in 1954 on "The History of the Ordinance of Feet-Washing in the Mennonite Churches with a Survey of the Pre-Reformation Evidence of This Practice."

The First Mennonite Sunday School Conference in the Kansas-Nebraska Area

For several decades beginning in the past century Sunday school conferences were popular. Some of them were conference-wide but others were only county wide or less in area. The Archives of the Mennonite Church has programs of many of these conferences but is desirous of receiving additional ones. Below is reproduced the first Sunday school conference program of the Kansas-Nebraska Mennonite Conference. It appears in the History of the Pennsylvania Mennonite Church in Kansas, p. 33, by Emma King Risser. (M.G.)

PROGRAMME

Of The First

Mennonite S. S. Conference,

— of —

KANSAS AND NEBRASKA,

— To Be Held —

MARCH 28 AND 29, 1895

— In The —

PENNSYLVANIA MEETING HOUSE,

Seven Miles North-West of

NEWTON, KANSAS.

THURSDAY AFTERNOON.

P. M.

2.00—Devotional Exercises and Address of Welcome.....TILMAN ERB.

2.15—What did you come here for?

All are expected to respond.

2.45—What shall we make our future S. School?.....J. M. R. WEAVER.

3.15—How to make all S. Schools Evergreen. . LEMMON BECK, D. S. KING.

3.30—How to create life and promote interest in the S. School.....
GEO. R. BRUNK, FANNIE LANDIS, ELSIE RHINE.

4.00—Question Box and Reports of all Sunday Schools represented.

THURSDAY EVENING.

7.30—Song Service.....REUBEN WEAVER.

8.00—PrayerM. HORST.

The Sunday School at Work:

(a) In the Teachers' Meeting.

DANIEL HESS, JACOB BURKHART. (NEBRASKA)

(b) At the Bible Reading.

HENRY HORST, HARVEY EVERS, MINNIE YODER.

(c) At the Social Meeting.

NOAH EBY, E. M. SHELLENBERGER.

FRIDAY MORNING.

A. M.

9.00—Opening Remarks.....CALEB WINEY.
Prayer.....S. C. MILLER.

9.15—The Necessity of Prayer and Consecration for the S. S. Worker.....
J. Y. SHELLY, CHRIS
SNYDER.

(Continued on Page 8)

Book Review

The Mennonites in Michigan and Indiana. By Professor John Christian Wenger, M.A., Th.D. Herald Press, Scottdale, Pennsylvania. Bibliography, index, pp. 470. 1961. \$7.95.

This fascinating volume, from the pen of a ripe scholar steeped in Mennonite lore, is well-characterized by the sub-title on the attractively printed jacket as "a comprehensive and sympathetic history of all branches of the Mennonites and Amish, including a portrayal of their doctrine, life and piety."

In the opening chapter Dr. Wenger points out with remarkable clarity and condensation the beginnings of Mennonitism in Switzerland and Holland. He shows how the early rapid spread and missionary zeal of the free church movement were crushed both by the Roman Catholic hierarchy and by the founders of the Protestant state churches, Luther, Zwingli and Calvin, and how the bitter persecutions reduced the group to a mere handful, willing to become the "Stillen im Lande."

This chapter continues with an account of Mennonites and Amish seeking the security of America promised them by William Penn. It presents the distinctive doctrine and practices of these groups which had brought them into conflict with the European contemporaries of their ancestors.

Here Professor Wenger orients the reader into a rather complete knowledge of the spread of Mennonite and Amish groups from Pennsylvania across Ohio and lower Michigan into Indiana. He points out also the arrival of later Mennonite groups from the Palatinate and from Switzerland after the building of the railroads made the "West" more readily accessible. The chapter closes with a paragraph on the dissemination of Mennonites, nearly 400,000 of them, scattered widely in every continent, but living usually in tight little groups.

Following this "Historical and Interpretative Survey," chapters II-IV present individual histories of the Amish congregations which later became Amish Mennonite and of the Mennonite congregations which joined with them in 1916 to form the Indiana-Michigan Mennonite Conference.

Chapter V (pages 259-385) presents brief biographical sketches of the 450 ordained men who have served Indiana Amish, Amish Mennonite or Mennonite congregations. A picture section shows more than 160 ordained men and more than 60 meeting houses of the Indiana-Michigan Mennonites and Amish.

(Continued on Page 8)

THE FIRST MENNONITE SUNDAY SCHOOL CONFERENCE IN THE KANSAS-NEBRASKA AREA

(Continued from Page 7)

- 9.45—How to bring S. S. Pupils to a decision to serve Christ...D. D. ZOOK.
J. M. SHENK, (Ohio.)
10.15—Sociability.....DANIEL LAPP, AMANDA SHELLY.
10.35—Sunday School Mission.....A. L. HESS, BENJ. KING.

FRIDAY AFTERNOON.

P. M.

- 2.00—Remarks and Prayer.....D. YODER, (MO.)
2.15—How to deal with the "Stay-Aways."
(a) Fathers and Mothers.
DAVID WEAVER, SEN., ANNA SHUPE.
(b) Young Men and Women.
AMOS WENGER, SAMUEL G. LAPP.
(c) Little Children.
MARY EBY, SUSIE HESS.
3.00—The Sunday School Class.....DANIEL KAUFFMAN, (MO.)
J. H. HERSHEY, (Olathe, Kan.)
3.20—Use of Blackboard before the School...WALLACE KAUFMAN,
T. J. COOPRIDER.
3.40—Review.

FRIDAY EVENING.

- 7.00—Song and Praise.....AMOS HESS.
7.00—Open Conference.
One to five minute speeches.
8.30—Question Box opened and answered.
CriticCALEB WINEY.
Closing address and prayer by A. SCHIFFLER, AND S. C. MILLER.

THE COMMITTEE

BOOK REVIEW

(Continued from Page 7)

In Chapter VI eight "Other Mennonite Bodies," in Chapter VII eight "Other Amish Mennonite Bodies" and in Chapter VIII ten "Related and Similar Groups," Dr. Wenger completes an almost cyclopedic account of all Mennonites in Indiana and Michigan as well as of those groups which, like the Quakers and the Brethren are numbered among the "peace churches."

Dr. Wenger was a logical selection for writing this history. He was reared in a strong Mennonite community in Eastern Pennsylvania, graduated from Eastern Mennonite (Junior) College in 1931 and with an A.B. from Goshen College in 1934, and for several years has been teaching courses in Bible, Mennonite history and theology in the latter. He has been ordained successively

as deacon, preacher and bishop in the congregations in the vicinity of Goshen. During the sixteen years spent in extended research in Indiana and Michigan Mennonite history, he has carried a heavy load as teacher, pastor and bishop. In addition to these responsibilities he has at various times served as president of the Mennonite Publication Board, as moderator of the Indiana-Michigan Mennonite Conference and of the Mennonite General Conference. He has found time also to earn the M.A. degree at the University of Michigan and the Th.D. at the University of Zurich (Switzerland).

Goshen, Indiana John Umble

Mrs. Mary Nikkel's *Conquest for Christ: A Study in Mennonite Brethren Missions* was published in 1961 by the Mennonite Brethren Publishing House.

Recent Archives Accessions

During 1961 the Archives of the Mennonite Church, Goshen, Indiana, accessioned one hundred sixty-four new collections of materials. Among these were the following items:

Treasurer's Records of the Mennonite Research Foundation
The Christian B. Steiner (1825-1903) letters

David Parke Lantz collection
Christian Erismann (1835-1905) diary

Oak Grove Sewing Circle records
Clara Eby Steiner correspondence
T. K. Hershey collection
Eli S. Hallman collection
Crown Hill Mennonite Church records

Lewis H. Shank (1849-1932) collection

South Central Mennonite Conference Mission Board Treasurer's records

Nursing Education Council records
Arthur Amish Mennonite Church records

Science Ridge Sewing Circle records

Music Committee Mennonite General Conference minutes

Russian Mennonite Aid Committee record book

J. P. Smucker (1834-1903) notebooks

Wilmer D. Swope collection

Peter Friesen sermon notebooks
Ohio Mennonite Sunday School Conference reports and correspondence

Lower Skippack Cemetery records
Aaron Loucks collection

La Junta Mennonite School of Nursing records

Programs of the First Kansas-Nebraska Mennonite Sunday School Conference

C. Henry Smith letters
Joseph Springer collection

J. S. Coffman collection

C. Z. Mast collection

Indiana-Michigan Mennonite Christian Workers' Conference treasurer's books

George J. Lapp collection

R. J. Heatwole (1847-1921) notebook

John Horsch collection

Silas Smucker collection of old photographs

Joseph Lehman collection

Caleb Winey (1849-1933) notebooks

Mennonite Board of Education

Treasurer's records 1931-1961

Phoebe Mumaw Kolb collection

Eli L. Frey (1856-1942) collection

In several instances the above collections were added to previously accessioned record groups but in most instances they were the first gifts on the subject. M.G.

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Two portraits by Jacob Eichholtz, a Lancaster County, Pennsylvania, artist. The portrait on the left is that of Mrs. Leonard Eichholtz (1748-1832), the mother of the artist. It hangs in the Lancaster Historical Society Library. To the right is Eichholtz's "Portrait of a Mennonite Woman," which is in the Philadelphia Museum of Art collection. The similarity of the garb of Mrs. Eichholtz, who was Lutheran, to that of the Mennonite woman is striking. Nevertheless, the Mennonite woman is more simply dressed than the Lutheran woman. (The "Portrait of a Mennonite Woman" is reproduced by permission of the Philadelphia Museum of Art).

Jacob Eichholtz (1776-1842)

Jacob Eichholtz, Lancaster, Pennsylvania, artist, was born in Lancaster, soon after the Declaration of Independence of 1776. His ancestry was German. In his early years he followed the trade of coppersmith, until encouraged by a painter around 1809, he began seriously to give part time to painting. Eventually he relinquished the copper business and gave himself completely to painting. One of his first paintings was of Nicholas Biddle, president of the Bank of the United States. After a visit to the artist Gilbert Stuart in Boston, he moved to Philadelphia, where he lived for ten years. There he had constant employment as an artist and earned enough money to enable him to return to Lancaster, where he continued his painting. By 1817 he was getting as much as \$30.00 for a portrait and was painting the important people of Lancaster. His fame spread to Baltimore, where he spent

weeks at a time, painting numerous individuals and families of that city. His price went as high as \$60 per portrait and he entered the harvest tide of his work. The highest price he was paid for one of his pictures was \$300. Although there are differing opinions concerning his ability, one Lancaster critic wrote that "It is enough for me to know that he was our most distinguished, meritorious and prolific [artist]." (W. V. Hensel, "Jacob Eichholtz, Painter," *Lancaster County Historical Society Proceedings*, Vol. 16, 1912.)

A list of Eichholtz's paintings between 1804 and 1842 contains over 300 portraits. His portrait of a Mennonite woman is not listed under that title in this list although it may be given under the woman's name. His portrait of his mother, Mrs. Leonard Eichholtz, reproduced above, was done in 1829. Eichholtz died in Lancaster in 1842 and is buried in that city. M.G.

Mennonite Research News and Notes

MELVIN GINGERICH

Calvin Redekop has written a monograph on "The Old Colony: A Social System," which is an analysis of the Old Colony Mennonite sect in the framework of the social system as developed by Charles P. Loomis in *Social Systems: Essays in Their Persistence and Change*.

S. F. Pannabecker is working on the topic "The History of the Central District Conference" of the General Conference Mennonite Church.

Peter J. Klassen received his Ph.D. at the University of Southern California in June 1962. His dissertation was on "The Economics of the Anabaptists 1635-65." He will head the Department of History at Pacific College in Fresno, California.

A. P. Regier is working on a master's thesis at the University of Alberta under the subject "Menno Simons in Controversy with Other Representatives of the Radical Reformation."

The Protection Mennonite Church

The Protection Mennonite Church, Protection, Kansas, so named in April 1908, was started as several pioneer Mennonite settlers moved into this community. The first Mennonites to come here were Jacob Zimmerman and Noah Ebersole, both from the Harper Mennonite Church, Harper, Kansas. These two came in the early part of 1907 and purchased a number of good homesteads which they planned and sold to other Mennonite families. These homesteads were all located south of Protection. After building rather crude homes they went back to Harper, and returned March 7, 1907, by train with families and possessions. Several months later the Ben Horsts, another family from Harper, moved out. In the late summer Alvin Selzer and family moved into this community from Canton, Kansas. Alvin said Canton was becoming too crowded and he wanted more room. Others from Canton soon followed: Joe Landis', Christ Millers, Mose Shenks, and Will Weaver.

Other families who came this same summer of 1907 were: N. E. Millers from Tuleta, Texas; the G. R. Brunk, Sr. and Henry Hostetler families from Inman, Kansas; and Jacob Stutzman and wife from Nebraska.

Still other early settlers coming to this community from 1908 to 1911, not charter members, however, were: John Baker and family from Jet, Oklahoma; Henry Baker and family and Dan Troyer and family, both families coming together by train from Holmes Co., Ohio; Wes Troyers, L. C. Millers, Alf Millers, Elias Millers and S. Enos Millers.

On March 17, 1907, the first services were held in the Old Murray School House, District No. 42 with Sunday School at 10:00 a.m. and preaching at 11:00 a.m. These services were conducted in English very much as we do today. Services have been held regularly at these same hours every Sunday possible since.

After having the services in this school for about seven months, the church was organized on October 6, 1907. The ministry included George Brunk, Sr., bishop; N. E. Ebersole, pastor; Ben Horst, pastor; Jacob

Zimmerman, deacon, and John Schrock, deacon. Of the thirty-eight charter members, the only one at the present time (1958) living at Protection and a member of the church is Mrs. Alvin Selzer.

After having services in the school house for about a year and a half, steps were taken to build a church. The entire group met at the home of Chris Millers to discuss and plan the building. Alvin Selzer donated the land which is located five miles south of Protection. At a business meeting on August 4, 1908, the group accepted 3 acres of ground, 2 acres to be used for the church building and yard and 1 acre for the cemetery. It was agreed to erect a church building 32' x 42'. The funds and labor were donated by the members, and on August 5, 1908, the ground was staked off and the building was started. The building was completed within about three months and on November 1, 1908, the first services were held in the church house. The dedicatory sermon was preached by Mahlon Lapp, missionary from India. Kerosene lamps were used at this time and during the sermon one lamp didn't burn correctly. The next week Noah Schrock, the first janitor, discovered that by mistake gasoline had been put into this lamp. The members were indeed thankful for the power of God which spared their building during their first meeting. About 1929 electric lights were installed.

In 1917, an addition of 12 feet was built to the west part of the church, and the basement was dug. The Kansas-Missouri conference was held at this place that September. Many people came to the conference believing they were coming to a dry part of the country; however, their minds were changed before they left. On the day of conference, during the service, a heavy rainstorm developed and many were obliged to spend the entire night at the church. Mrs. Alvin Selzer recalls that they accommodated thirty-some people at their place that night, transporting them to their home until the car slipped into the ditch. Some were privileged to sleep in the barn on the hay but all received breakfast the next morn-

ing. She smilingly said, "It was fun."

The first funeral service in the church was held on May 21, 1910, for N. E. Miller.

The first wedding among the newly organized church was that of Will Weaver and Ella Miller, also in 1910. However, this service was solemnized at the home of the bride, as were many following marriages. The first wedding in the church building was that of Chester Baker and Alice Toothaker on April 26, 1936.

At the first business meeting on April 8, 1908, three trustees were elected, to serve for three years. These trustees looked after the finances of the church. Every New Year's evening a business meeting was held, but only men were permitted to go. This has remained and today only men attend business meetings. The finances of the church are still managed by trustees which are elected by the brethren of the church. The original ledger purchased in 1908, to record a complete record of all business done at the business meetings, is today in the hands of the present secretary of the board of trustees. The minutes of all business meetings since the church was built are recorded under one cover. The following paragraph is from the April 8, 1908, 2 P.M. business meeting—"The church hath decided not to make any more effort in the future to locate the Mennonite College at this place." Quoting from the September 27, 1910, business meeting—"A decision was made to put up a sign to stop camping and messing up the church property."

The sisters of the church organized the sewing circle about 1912. At first these meetings were held in the homes, often sewing for the Kansas City Mission. Later sewing machines were purchased, placed in the church basement and since then the sewing meetings have been held at the church. A Junior Sewing for the girls was organized in 1941.

Young Peoples Bible Meeting was organized in 1907, at the same time as the Sunday School. A committee plans the program and selects the speakers.

In 1935 a joint Sunday School Conference was started among the Protection, Greensburg, and Larned congregations. In 1940 Larned dropped out. These conferences are held semi-annually, with each congregation in turn being host. More

recently the Perryton, Texas, Sunday School has joined this conference.

During the winter of 1954 and 1955, a three bed-room parsonage was built in Protection, with donated funds and labor. The present pastor and his family live here.

In the spring of 1955 the church voted to accept the South Central Conference plan of administration and Milo Kauffman became the first district overseer. On April 11, 1956, a Church Council was organized to which three elders were elected. These were Crist Beyler, one year; Aaron Willems, two years; and Roy Selzer, three years. All elected men thereafter will serve a period of three years. These men are to be of representative ages of the church and are to assist the pastor in administering the spiritual duties of the church.

Church membership in 1907—38, in 1927—53, in 1937—80, in 1947—98, in 1957—83.

The following persons are direct descendants of the early pioneer Protection Mennonite families, who are today living in this community and members of the church: Elmer, Jake, Mabel and Susie Zimmerman, Ruth (Zimmerman) Mrs. Ralph Baker, Florence (Selzer) Mrs. Harry Schultz, Glenn, Truman, Lester, Roy, and Ernest Selzer, Ursula (Miller) Mrs. S. Enos Miller, Billie D. Miller, Ora, Ralph, and Chester Baker, Clara (Baker) Mrs. Crist Beyler, Stell (Baker) Mrs. Jake Zimmerman, Erma (Troyer) Mrs. Elmer Zimmerman, and Lahla (Miller) Mrs. Truman Selzer.

Ordained Men Who Have Served the Protection Congregation

	Served	
Bishops:	From	To
George R. Brunk, Sr.	1907	1909
S. C. Miller	1911	1928
D. D. Miller	1926	1941
Alva Swartzendruber	1941	1950
Earl Buckwalter	1950	1954
Milo Kauffman, District Overseer	1955	
Ministers:		
N. E. Ebersole	1907	1923
Chris Miller	1907	1909
Ben Horst	1907	1910
George Landis	c.1910	c.1913
D. D. Miller	1919	1926
Charles Schweitzer	1935	1953
Glen Yoder	1945	1947
Clayton Beyler	1947	1948
Sanford Oyer	1954	
Deacons:		
Henry Hostetler	1907	1909
Jacob Zimmerman	1907	1917
John Schrock	1907	c.1922
Charles Schweitzer	1922	1935
S. Enos Miller	1918	1920

38 Charter Members

George and Katie Brunk, Sr.
Noah and Mary Ebersole
Ben and Leah Horst
Jacob and Susan Zimmerman
Joe, Noah, and Ida Zimmerman
John and Barbara Schrock
Pearl, Noah and Ollie Schrock
Christ and Katherine Miller
Ella, Charles, Ray, and Fannie Miller
N. E. and Sophronia Miller
David D., Howard, and Baldwin Miller
Mrs. Alvin (Nora) Selzer
Will Weaver
Mose and Ella Shenk
Joseph and Rosena Landis
Jacob and Maude Stutzman
Henry and Salome Hostetler
Elsie Hostetler

(Taken from the booklet "Fiftieth Anniversary Protection Mennonite Church 1908-1958").

John P. Bontrager

(1872-1949)

CAROL NAFZIGER

John P. Bontrager was born in Colfax, Fairfield County, Ohio, February 1, 1872. He was the son of John J. and Martha (King) Bontrager. John's family was quite large as he had four sisters and four brothers.

When John was a small boy of nine, he moved to Logan County, Ohio, near West Liberty, with his parents. Before moving to Logan County, John's parents were Old Order Amish and they were unfavorable toward education. After moving to Logan County they joined the Mennonite Church. Because his family were farmers, he attended a small country school in Logan County.

On August 18, 1889, he was baptized and received into the Mennonite Church. He was charter member of the Bethel Church, West Liberty, Ohio, where he served as superintendent for a good number of years.

His education was limited, but John was a man with a great determination. When he was twenty years old, he took a course of study equivalent to the third year of high school. Then he took an examination which he passed with good grades. This would have enabled him to teach school but he never taught.

On September 13, 1896, John was united in marriage with Amanda Hilty of West Liberty, Ohio, by Bishop J. M. Shenk. For fifty-two years, they shared their lives together. They had six daughters and

one son. Their son met an early death of drowning when the family lived near Albany, Oregon. Five daughters reside in California, and the other one in Ohio.

On December 8, 1900, the J. P. Bontrager family went to Nampa, Idaho, where he was chosen to serve as Sunday School Superintendent at the Antioch Church. This was the beginning of his work on the West Coast.

Later, it was decided by a unanimous vote that John should be ordained to the Christian ministry at Albany, Oregon. The ordination was held on October 5, 1905, by Tilman Erb of Newton, Kansas. Five years later on October 5, 1911, he was again chosen by a unanimous vote of the congregation to serve in the office of bishop. He was ordained by Bishop D. Hilty and J. D. Mishler.

In 1906 a congregation was organized at Albany, Oregon, with Brother Bontrager placed in charge. In addition to the help of organizing the Albany congregation, at which he served as pastor for fifteen years, he also helped to organize the Los Angeles and Winton congregations in California. He also helped to reorganize the Up-land, California, congregation. He had charge of erecting the new church buildings and did much of the work himself as carpentry was his vocation.

While living at Albany, Oregon, the Pacific Coast District Mission Board asked Brother Bontrager to move to Los Angeles, California, and take charge of the work there. He accepted this request and arrived on November 7, 1919. While living in Los Angeles, he worked hard, sometimes going as far as two hundred miles to visit the many scattered members in southern California. Brother Bontrager also carried on an extensive mission program such as holding meetings on the boardwalk along the beach on Sunday afternoons.

Again in 1931, the District Mission Board asked him to move to a new location. This time, it was to Winton, California. Here he worked until his death in 1949.

Brother Bontrager was largely responsible for the organization of the Pacific Coast Conference in 1905 and the South Pacific District Conference in 1948. He was the first moderator of both of these Conferences.

From 1906 he was appointed Sunday School field worker and district evangelist, serving in this capacity for eleven years. From 1906 to 1930, Brother Bontrager was away from home more than half the time,

(Continued on Page 5)

The Musical History of the Lancaster Mennonite Conference During the Nineteenth Century

ELAINE BUCKWALTER

At the beginning of the century the Mennonites of Lancaster County were still using the *Ausbund* published in Switzerland in 1564 and brought to America by Swiss and German immigrants. As a rule, the *Ausbund* had ceased to be used extensively in the nationwide Mennonite Church even before the Revolutionary War. However, probably in line with its more conservative viewpoint, Lancaster continued using it until the very early part of the century.¹

After the *Ausbund* went out of use, Mennonite congregations used the Reformed Church hymnbook called *Ambrosii Lobwasser's Neu-Vermehrtes Gesangbuch*. In 1932, several copies of the 1763 edition were found in the attic of the Weaverland Mennonite Church, East Earl, Pa.²

In 1803-4, the conference decided that they would make and print an official Lancaster Mennonite hymnbook. A group of men were chosen to select beautiful and fitting hymns which they would present to a committee of two to four men who would in turn make the final choice.³

After an unsuccessful attempt to join forces with Mennonites in Franconia who were also making a hymnbook, Lancaster published the first edition of its official hymnal in 1804. It had 511 pages and was divided into two parts:

1. 62 select psalms set to music.
2. Selection of 390 hymns.

Later editions added additional songs (several of which were taken from the *Ausbund*) as well as three appendices. It was entitled *Ein Unpartheyisches Gesangbuch* and went through eighteen editions, all at Lancaster. Seventeen of these were for four thousand copies each.⁴

In 1860, a condensation of the original entitled *Eine Unpartheyische Liedersammlung* was published in a small format by John Baer's Sons of Lancaster. It had only 152 hymns and was called "das düne Buchlein" meaning "the little, thin book." This was printed eight times during the century.⁵

Hymns from the original Lancaster hymnbook were used by other conferences of the Mennonite Church such as Ohio and Franconia. These books were sometimes reprinted then in Lancaster for this conference's limited use.⁶

All these hymnals were without music, of course, as the church objected to published notes in their regular church hymnals. The only exception was that some of the Psalms were set to music.

A little after mid-century a committee of Mennonites from Harrisonburg, Virginia, worked on and completed an *English* hymnbook. This hymnal was reprinted in Lancaster for the first time in 1862. Three more editions followed in 1864, 1869, and 1875. It contained 402 hymns in English plus an appendix of German hymns.⁷ Its preface states:

"Whereas the English language had come to be used very much by our people, it has been decided to also conduct the worship service in English rather than in German."

Later in the century the hymnbook published by the Virginia and Indiana Conferences entitled *Hymns and Tunes for Public and Private Worship and Sunday Schools* was used by Lancaster County churches. This book contained tunes for nearly half of its 457 hymns. This was the first American Mennonite hymnal to have tunes and was used by Lancaster Conference as a transition hymnal.⁸

This book was replaced at the close of the century by the *Church and Sunday School Hymnal*.

During the nineteenth century and before, singing was not encouraged to a very great extent. Church leaders were slow to realize the value and importance of singing in the worship program. Only a very few songs were used in the regular service. One at the opening and one at the close were permissible — and sufficient. Singing at funerals was taboo.⁹

As the music was not printed in the song books, nearly all the singing in the earlier part of the century was in one part. There was also a scarcity of tunes and consequently many songs were sung to the same one. Although many of

the words were written by Mennonite hymnwriters, most of the tunes were borrowed from other denominations.¹⁰

Another difficulty growing out of the absence of printed music in the hymnals was that of learning new songs. Often this was solved by a special procedure calling "Lining." The leader would sing one line and then the remainder of the congregation would sing it. This would continue until the entire song had been sung. In this way the tune was learned line by line. The ability to sing the tunes in those days depended upon the person's memory rather than his being able to read notes.

One of the most widely practiced institutions of congregational singing in the county, and perhaps one of the most interesting, was the "singing table." The "singing table" was placed directly in front of the pulpit. Around it sat six to eight men, usually the better singers of the church. It was these men who were responsible collectively for leading the singing. With the aid of a tuning fork they would sound the pitch and begin to sing together. Near the end of the first line the remainder of the congregation would join in.

It was not difficult to "get on the singing table." The only requirements were a good singing voice and a knowledge of the tunes. The table existed on a voluntary basis. Sometimes even small boys accompanied their song leader fathers to the table!¹¹

Near the end of the century as the notes were gradually included in the new hymnbooks, four-part singing crept steadily into the church. One of the greatest factors promoting the learning of four-part singing was the Singing School. John Martin, a native of East Earl, Pennsylvania, and nicknamed "Singer John" for his pioneer work in establishing singing as an important part of the worship service, tells about his work in directing singing schools:

"Our singing schools generally ran weekly for thirteen nights and were held in many of the churches in the county. There was good interest and response and the meetings were attended by the old folks as well as the young people. We divided them into sections of Soprano, Alto, Tenor, and Bass and helped them learn their parts. We also taught them basic rudiments of music.

"There was, of course, much opposition on the part of some brethren who thought that four-

¹ Harold S. Bender, "The Literature and Hymnology of Lancaster County," *Mennonite Quarterly Review*, p. 165.

² Harold S. Bender (ed.), "Hymnology of the American Mennonites," *Mennonite Encyclopedia*, Volume II, p. 879.

³ *Ibid.*, p. 879.

⁴ *Ibid.*, p. 880.

⁵ *Ibid.*, p. 880.

⁶ *Ibid.*, p. 880.

⁷ *Ibid.*, p. 881.

⁸ *Ibid.*, p. 882.

⁹ John Martin, East Earl, Pa.

¹⁰ Harold S. Bender (ed.), "Church Music," *Mennonite Encyclopedia*, Volume III, p. 792.

¹¹ Martin, *op. cit.*

part singing was contrary to church belief. Others tried to hinder and 'catch' us."

His eyes crinkled into a mirthful smile of reminiscence as he continued:

"I recall one night when I was teaching the 'bird's eye hold.' One brother who had come to the meeting to try to trick me jumped up and said, 'Bro. Martin, How long are you supposed to hold it?' I said, 'I don't know, but you may hold it all night if you want to.' He sat down and never bothered me again."

At the close of the century the procedures of congregational singing had nearly taken the shade of present day practices. One-part singing and lining were no longer necessary after music was added to the hymnals. More and more song leaders took the liberty of leading songs independently and finally the singing table was done away with. Gradually four-part singing and a one-man leader became the established method.

Intercourse, Pa.

JOHN P. BONTRAGER

(Continued from Page 3)

traveling for thousands of miles in California, Idaho, Oregon, Montana, Washington and Canada and also in the East. Many souls were reached through the ministry of Brother Bontrager. His messages were simple, yet soul searching. He knew the scriptures well, quoting from memory numerous passages in his sermons. During World War II he visited the C.P.S. camps throughout California. He was a great encouragement to the boys in these camps.

Brother Bontrager's keen love for children was proven by the attention he always gave them. The children loved him too, and always enjoyed going to the Bontrager home. Many of the children preferred to call him "Grandpa Bontrager." The youth also had confidence in him and appreciated his counsel and encouragement which he always gave.

MENNONITE RESEARCH NEWS

Among the recent books by the Faith and Life Press, Newton, Kansas are: Christian Krehbiel: *Prairie Pioneer. The Christian Krehbiel Story* and C. Henry Smith, *Mennonite Country Boy*.

Irvin B. Horst is the author of *A Bibliography of Menno Simons*. This 157 page book was published in 1962 by B. De Graaf, Nieuwkoop, Netherlands.

A Civil War Letter

(The letter below written in Bucks County, Pennsylvania, in 1862 by the twin brothers William G. and Samuel G. Gross to Henry and Magdalena Detweiler, their cousins living in Illinois, is in the possession of Harold M. Fly, R.F.D. 1, Schwenksville, Pennsylvania. A photocopy of the letter is in the Archives of the Mennonite Church, Goshen, Indiana. It calls attention to the provision that was made for conscientious objectors in the North during the Civil War. The fact that the writers identified themselves with the American people as being punished by God for the sins of the nations is of interest. The writers who were Mennonites living in a Mennonite community likely represented the spirit of penitence and sorrow prevalent among their brethren. M.G.)

September the 14th 1862

Plumstead Township, Bucks Co.

Dear Cousins

Your father John Detwiler was here some time last week and inasmuch as I know there family was all well Uncle Abraham Godshalk was also with us on a visit a few weeks ago they were all well at that time they live in Roxborough Philadelphia County he works out by the day his son Cousin Abraham Godshalk has enlisted for the war and a great many more acquaintances in our neighborhood your Cousins Jacob Kindys boys three of them Jacob Moser and a younger one I do not know his first name and also one of Abraham's landeses twin boys. Isaac and Jonas Nace, Isaac Tyson and William Tyon. Abraham Cope and two of his brothers and some more but I can not mention all their names as there are to many, yesterday was the day that the examination was held at Doylestown all persons that claimed to be exempt from draft as not being liable on account of physical defect or bodily infirmity had to appear before the sareont [sic] and the commissioner and they had to decide whether they were excuseable or not also all persons who conscientiously scruple to bear arms had to appear and qualify to the fact I have been there myself and it was a great multitude all day I have never seen harder pressing and crowding in all the days of my life and every one had to push with good earnest and all his might to get his name registered in the forenoon they were at it all day and it is not yet finished and another day is appointed. The drafting is put of till the twentieth of this month in Pennsylvania but the governor has [?] Pennsylvania has now again

called for fifty thousand men as quick as possible at the earliest day it is reported that the rebels were in the later end of Pennsylvania or very near the line and I do not think this report is quite false or this call would not have been made we have every thing here in abundance grapes, apples and fruits of all kind peaches exceptional and we have had a very good harvest and we are blessed with a full and heaped measure this year all that is wanting to make us blessed and happy is Unity love and peace through out our country but at present every thing looks dismal and gloomy, dark clouds are hanging over us and every thing looks foreboding of gloom and despair for judgements have come the visitation of the lord are seen every day tear of sorrow and distress in many familys and perhaps heart rending scenes but such are the fruits of disobedience we as a happy nation the people of America lived here in a land much like unto that of Canaan that flowed with milk and honey here we had more privilege were most favored richly blessed and were the most prosperous I think amongst all the nations of the earth but I think we are now much like unto the children of Israel who inherited the land of Canaan which God has promised to their fathers where in they also always lived most blessed and favoured amongst all other nations of the earth as long as they walked according to the commandments of god as their fore fathers had done but alas if they disregarded his commandments or neglected to fulfill their duty toward him who had so mercyfully born and sheltered them as if it were under the shadow of his wing they were oftimes oppressed and defeated and led away as captives by their enemys amongst the heathen nation and such I believe is the cause of our troubles we have to much neglected and to obey and fulfill god laws and walk in his commandments as our forefathers did and therefore I believe such visitations have come had we as a nation walked humbly before god we would yet have prospered and our enemys would not have oppressed us and therefore we ought to try to humble ourselves and then perhaps God will again as a kind father doeth his children after he has punished and corrected them he will again love and embrace them here . . .

I will now come to a close by giving my love and best respects to you Henry and Magdalena Detweiler and all inquiring friend.

So much from your Cousin William G. Gross and Samuel G. Gross.

Henry Egly to Peter Littwiler

Linn Grove,
Adams County Indiana.
December 30, 1864.

Dear Friend and Brother in the Lord, Peter Littwiler:

Grace, mercy, peace, from God our Father and the Lord Jesus Christ and the fellowship of the Holy Spirit be with you for a true knowledge of God and of His Son Jesus Christ, who has loved us and who has washed us of our sins with his blood. Therefore let us love him, for he loved us first when we were still his enemies. And this is the best evidence that we love him, if we keep his commandments. And his commandments are not heavy. If we keep them out of love for him, then in truth they are not heavy. May our Almighty Lord incline your hearts to the love of God and to the patience of Christ. Amen.

This I wish for you and yours as a Christian greeting, dear brother. By face I am not acquainted with you, it is true, but I trust that we are acquainted in mind and faith and are one. Therefore I now also have in mind to write a few words to you. The first reason is about the marriage of first cousins [Geschwister-Kinder]. I am against it and do not officiate at it. And because there was an elder [i.e., a bishop, Eldesten Diener] in our congregation who did officiate but now no longer in the ministry. And so there was among us a young bridal couple who wished to be married, and because I did not wish to perform such a ceremony, they went to a justice of the peace (squire) to be married. And then this caused considerable unrest in the congregation; some wished to have them placed under the ban; others again did not wish them punished; on the other hand, some wished to see me punished. Finally it was smoothed out by confession on their knees. It is highly regrettable in such a case: the one performs it, the other does not. Could we not be of one mind and not perform it at all? For I do not believe that it is right according to the content of God's Word or that it can be permitted according to the Scriptures. So I beg you, write me how you have it in this matter—whether you perform it on one of you in Canada. For I would like a solution of this matter because I am still young. My ground is this: I have not yet found that this happened after the Law was given by Moses except by Caleb. That was done on account of an oath. Joshua 15:16. Now it is objected that the Lord commanded through Moses in

Numbers 36 that they should marry so. This I cannot understand, thus; for in Leviticus 18:6, no one is to do this with a near blood relative. And in (?): 25:49 (?) it is written, that such (a marriage) was fitting (Literally, belonged to) for a near blood relative. At the same time when those four daughters had no brothers, their father was the fifth generation from Manasseh and the tribe numbered 57,700, Leviticus 26:34. Now indeed they were all cousins descended from a tribal father and so they were not to marry outside the tribe on account of their inheritance. We read in the Books of the Kings that David was called "Father" although he was already great, great grandfather. And I understand the same with Tobas (?). If, however, I should be in error, please excuse me.

Now in the choosing of ministers, I believe that we have departed from the divine regulations; first, in ordaining brethren who have once been under the ban. Dear brother, read in the Third Book of Moses, I Timothy 3:1-7; Titus 1:4, 6, 8. Now Ezekiel 44:12, 13; and History Book (?), 1, 21, 22. Now I believe that it is contrary to the teaching of the apostles to commit the ministry to a brother after he has been chosen by lot or by votes without placing him on trial and thus giving God the honor and seeing whether the Lord also is working through him. I Timothy 3:8-10. I am writing out of a troubled spirit, for in eight years' time no less than four ministers including an elder have ceased to be ministers (Literally, have come from their ministry). It has been cast up to me that we had no Scripture at all to take the ministry away from a minister; yet I believe that if the Lord works through a minister and fruit follows and then falls back again through sinful conduct, he according to God's Word should be excommunicated. Matthew 18:9.

Now about the ministers' conference—would be well if the Word of God were used as a plumb-line. But it is a pity that so few congregations agree any more. Yet, we who are still united in baptism should seek to be still better united in mind and interpretation. I Cor. 1:10. For if we were stronger in the Lord with his Word and spirit against our opponents, then the sinful pride in splendor of clothing as well as in building houses, and in insurance companies, lightning rods, helping to elect government officials, seeking honor and a good name from the government, seeking help from it in recovering money or property, or also permitting all kinds of impurity and unchastity. Ephesians 4:17-21.

Now if a Christian congregation does not withdraw from such things, how can the Spirit of Christ which is a spirit of love, of purity, or order, and a spirit of humility dwell in such a congregation. And if a congregation has lost this gift, namely the fear of God, the wisdom of God and the illumination of the Holy Spirit, how can it prove what is good and righteous, and what is holy and pure and what is good and bad and distinguish light from darkness? Never can it do it with the Word of God which is the only sword and plumb-line.

Dear brother, if you will show me so much love, then do write me whether you and your ministers are coming to the ministers' conference; and write me particularly about the marriage of cousins, whether you perform it or not, so that we might build on one foundation by one mind and spirit, of which the Apostle speaks. I Cor. 3:10-16. For no one can build fleshly works on this foundation but only the children of God. And yet these are of two kinds. The ones suffer and do harm in that which they build on it. The others do not suffer quite thus. Both are lighted by the divine fire (of love) Luke 12, to good works.

The first, namely Jesus and his apostles and afterward the martyrs, These suffered loss in flesh, blood and life, but not in faith, love, hope, which fire cannot consume; for it was kept through the fire. The prophet and apostle say, Our God, is a consuming fire. Thus now when the persecution from without had ceased, the child of God still had to suffer. For the godly fire of love with which it was inspired to good works, this consumed the fleshly lusts which war against the soul. It suffers in the flesh and ceases from sin (note: intentionally). It dies to sin and lives in Christ Jesus to a fullgrown maturity in Christ. For sometime man will be kindled with the divine flame, either to love and obedience or to vengeance at the judgment day, For the fleshly lusts and desires in which a man lives and takes into his grave with him, those he brings with him again. Romans 8 and Galatians 6, and cannot stand before the fire of God when he comes and burns like an oven. Malachi. But faith, love and hope, these are not consumed; therefore the Apostle says that the day of the Lord will make it plain. And further, do you not know that your body is a temple of the Holy Spirit and whoever destroys the temple of God, him will God destroy? etc. But all this through the great love of God and through the grace and merit of Jesus Christ and through

(Continued on Next Page)

Columbiana County, Ohio, Mennonites and the Ohio State Militia

WILMER D. SWOPE

The Roll of Ohio Militia for the 1st Co. 2nd Regiment 1st Brigade 6th Division for September 2, 1842¹ lists 181 members of whom 24 were possibly members of the Mennonite church in Beaver Township, Columbiana County, (now Mahoning).

Abraham Burkholder
Joseph Good
Jonas Bloper (Blosser)
Joel Bloper (Blosser)
Jacob Good
Noah Blosser
Michael Schenke (Shank ?)
Martin Metzler
Peter Blose 2nd. (Blosser ?)
Peter Good
Peter Basinger
Samuel Good
Samuel Metzler
Christian Good
David Weaver
David Metzler, Jr.
David Good
Jacob Christopher (Christophel)
John Christopher (Christophel)
Henry Shenk
John Nold
John Metzler
Joseph Bixler
Rudolph Blosser

Two of those listed were in the ministry in 1842, Jacob Christophel and Rudolph Blosser. The last named later became a bishop. He was a brother to the Noah Blosser above, both sons of minister John Blosser. Samuel Good, later a minister, was the one who led the Wisler division in the Columbiana-Mahoning congregation. David Weaver, later a deacon, accompanied minister Good in the Wisler division. Peter Basinger, later a minister, served many years in the ministry. Jacob Christophel's brother John is listed. John was ordained to the ministry in Indiana. The writer is not familiar with the Good family genealogy so is uncertain about the relation of Joseph, Jacob, Peter, and David to Samuel Good, son of Christian Good who came to Beaver Township from Lancaster County, Pa., about 1828.

In 1806 five possible Mennonites were listed in the Columbiana County Militia. Melchor Mellinger who died in 1806 was the only one

¹ The list of 181 members is in possession of Mrs. Vernon Crouse, North Lima, Ohio. It was found in the Family Bible of her mother's maternal grandfather Henry Shanefelde 2nd, who was the captain. The writer's maternal great-grandfather George Dutter (Detrow), a member of the Reformed Church, was one of the four corporals.

known to have been a member of the church back in Lancaster County, Pa. Of the other four, one was Henry Stauffer and the others three sons of Melchor Mellinger. They were Benedict Mellinger, Jacob Mellinger Sr., and their younger half brother Jacob Mellinger. They were listed in Capt. Thomas Keatch's Company.

John Rowland, a Mennonite in Canton Township, Stark County, Ohio, was in the draft during The War of 1812. He paid one hundred dollars for a substitute to take his place.

When territorial government was set up for the Northwest Territory in 1788, the first act passed by the governor and the three judges of the Territory, who formed the legislature, was a law to establish a militia, dated July 25, 1788. A partial check does not show exemption of conscientious objectors during the period of territorial government.

The first militia act after Ohio statehood was passed December 30, 1803. It provided that Quakers, "Menonists," and "tunkers" might be excused from service, but must pay \$3.00. The act of February 14, 1809, generalized this provision to include any person "conscientiously scrupulous of bearing arms" and raised the fee to \$3.50. On March 31, 1864, a law was passed which designated the state's active militia, organized under an act of April 17, 1863, as the Ohio National Guard. The Ohio National Guard was disbanded after the Civil War in 1866, but was reestablished in 1875.²

² Taken from a letter dated 3-22-1962 from James H. Rodabaugh, Division of History and Science, The Ohio State Museum, Columbus, Ohio. Rodabaugh wrote a history of the Ohio Militia, which appeared in the 1946 Report of the Adjutant General of Ohio.

RESEARCH NEWS AND NOTES

Nelson A. Johnson of the Research Office of the Warren State Hospital, Warren, Pennsylvania, is working on a family study which includes the Byler family of New Wilmington, Pennsylvania.

Frank H. Epp's "The History of the Canadian Mennonite Board of Colonization," is being published in July 1962. It is a book of thirty chapters.

A. J. Klassen is completing his master's thesis at Wheaton Graduate School of Theology on "Mennonite Brethren Theology: Historic Roots and Early Development."

HENRY EGLY TO PETER LITWILLER

(Continued from Page 6)

the comfort and sealing of the holy and good Spirit through Jesus Christ. Amen.

So much from your weak fellow-minister and brother in the Lord. And I commit you to God and the Word of his grace — he who is mighty to show mercy and to give the inheritance to all who become holy. And remember me in the Lord as I am minded to do [for you]. And I hope also that these few lines may find you and all who may read or hear them, in as good health as they leave us. And I wish all of you a Happy New Year, O, that we could say with the Apostle, Behold, the old has disappeared; everything has become new. No offense! for everything has been written in love.

My address is Heinrich Egly, Linn Grove, Adams County, Indiana, United States. Don't forget to write.

rmy

H. Egly.

(The original German copy of the above letter is in the Archives of the Mennonite Church, Historical Manuscripts 1-10.2. John Umble translated it into English. Henry Egly, 1824-90, was the founder of the Defenseless Mennonite Church, now Evangelical Mennonites. Peter Litwiller, 1809-78, migrated from Alsace to Ontario, where he became a bishop in the Wilmot Amish Mennonite Church. M.G.)

Meetings of the Historical Committee

The Historical and Research Committee of Mennonite General Conference generally meets once each year. The following are the dates and places of meeting since 1950:

Scottdale, Pa., Aug. 21, 1950
Bareville, Pa., June 13, 1951
Kitchener, Ont., March 14, 1953
Kitchener, Ont., Aug. 27, 1953
Goshen, Ind., April 20, 1954
Scottdale, Pa., April 2, 1955
Paradise, Pa., April 7, 1956
Goshen, Ind., April 6, 1957
Harrisonburg, Va., April 7, 1958
Goshen, Ind., June 20, 1959
Goshen, Ind., August 28, 1959
Goshen, Ind., June 3 and 4, 1960
Lancaster, Pa., April 7 and 8, 1961
Goshen, Ind., April 18 and 19, 1962

The *Mennonite Life* of April 1962 (North Newton, Kansas) contains its annual article on "Mennonite Research in Progress," by Melvin Gingerich and Cornelius Krahn, as well as its annual feature on "Mennonite Bibliography, 1961," by John F. Schmidt and Nelson P. Springer.

Book Review

The Amish Today. By Elmer Lewis Smith. Pennsylvania German Folklore Society, Allentown, Pennsylvania, 1961. 346 pp. \$7.50.

Elmer L. Smith received his Doctorate of Social Sciences at Syracuse University in 1957. It was at Western Reserve, Cleveland, Ohio, however, where he became interested in the Amish. He taught for ten years at Albright College thereafter and sallied into the Amishland nearby. He is now Director of Social Sciences at Madison College, Harrisonburg, Virginia. He released *The Amish People* (1958) and *Studies in Amish Demography* (1960) and booklets on *Highlights of Amish Life* (1958), *Among the Amish* (1959), *Bundling Among the Amish* (1961) and *Meet the Mennonites* (1961).

The Amish Today is his capstone, noted for its statistically intertwined word-photograph of this minority group of a religious folk, who have, because of the religio-sociological basis continued their life in the midst of "the fancy Dutch."

The book is divided into four sections: Amish Community, pages 1-33, Amish Beliefs, 35-79, The Family, 81-208, and Contemporary Problems, 209-337. The Appendix includes Nomenclature, Prismatically Viewed, a Pike County, Ohio, Discipline, and four pages of comprehensive Bibliography of the present day Amish scene, especially in Lancaster County, Pa.

Negatively

If Christian and "Strong Jacob" Joder were the first Amish in America in 1742, Smith's figure on residence is high (p. 1). He speaks of 15,000 plain people in Lancaster County (p. 29). A few years ago, the reviewer estimated the sects in Lancaster County were 27,756 baptized and 43,617 community, 17.6% of the whole.

He speaks of immediate and divine inspiration (p. 39); we speak of verbal. The Holmes County, Ohio, Amish community (pp. 22, 28) of about 4,646 baptized members is larger than Lancaster County's 2,180. The Dortrecht Confession of South Holland was signed in 1660 in Strasbourg, France (presently), thus only affecting the Upper Rhine Anabaptists, of whom the Amish are a later branch. Jacob Ammann, the recognized leader of the Amish, thus imbibed same and made it a divisive issue in 1693, the recognized date (p. 40).

"The plainest of the plain" Dutch (p. 41) shows an ignorance of the Reformed, the Pike and the Old Order Mennonites, and some branches

of the Brethren Church. The ban as a religious article of creed seems to be misunderstood (pp. 45, 52). The holy kiss is a general divine ordinance (p. 72). The dialect is poorly handled. The explanation for Tuesday and Thursday weddings is weak (p. 100). The occupational heredity of farming is not "a fate" (p. 160). The Amish do not taboo law courts because of the necessary oath (p. 281) for in Lancaster County Courts affirmation is expected of the plain people. The Nixon campaign picture was not of Old Order Amish but Old Order River Brethren, although the press made the first mistake (p. 292). The public mistakes the church administration of the Amish and Mennonites as hierarchial (p. 336).

Possibly the exceptions amongst them have too much place (pp. 90, 91, 162, 163, 164, 167, 190, 191) and sometimes in trying to analyze them (e.g. 337), the author's interpretation may be incorrect.

With all the attention given to schools and past school controversies in the public limelight, there is no direct reference to the eighteen one-room Christian Day Schools conducted by the Amish nor the present Vocational Schools of three hours of class room work and a week of practical agriculture under the parental roof each week to comply with the state school regulations.

Then, too, there is no list of illustrations and no index.

Positively

The Amish family is built around the home, God's first primordial institution. It is here "where many . . . were born, baptized, married and (will) die." "It is in a home where they worship, court, enjoy recreation and social activities, gain much of their education and hold their funeral services . . . almost all men, being farmers, do their daily work within sight of their homes and eat three meals a day in the family kitchen while Amish women work in and around their own homes." (p. 137). Here "personality development takes place." (p. 156). Here "sentiments, beliefs, values and attitudes of the parents become almost fused into the child." (p. 157). Here the attire is associated "with honest dealing" (p. 329) and sobriety, industry and economy are lived, eaten and dreamed. Thus they need no life insurance (p. 149), no social security (pp. 286-291), are not bothered with unions, fire insurance and incorporated mutual aid (p. 265).

The author has cleared the bundling heresy, the hex sign philosophy and numerous other misquoted idiosyncrasies. At times when trying to

correct these, he might have deleted some far fetched statements.

This is a folk that not only the plain but the fancy Dutch would do well to study, not for their weakness but their strength, because as my Hutterite friend would say: "It is religious; it will succeed."

If you want to understand them, this is one of the growing number of theses that are appearing in the last twenty years as supplemental to Kolimorgan (out of print) and Bachman. It is well documented and a good bibliography of recent literature on the Amish is appended.

Bareville, Pa.

Ira D. Landis

Mennonites in New Orleans

"Bro. Funk, on the 30th of March 1871, I left my home, for the purpose of making a trip to New Orleans. I took the cars at Burlingame, Osage Co., Kansas, and went to St. Louis; there I took the boat to New Orleans, where I arrived safely on the 7th of April. And as I was an entire stranger there I sought lodging at a public house, and the next day I met our brethren in the faith. I first came to Bro. Christian Mourer, where I was kindly received and provided for as long as I remained there. There are fifteen members of the Omish Church in this city. On Easter Sunday they had meeting and celebrated the communion of the Lord's Supper. Bro. Christian Mourer is the pastor of the church.

If any Mennonite brethren pass through that city and wish to stop, they will call on Bro. Mourer at 46 Elmire street. I feel thankful to the brethren and sisters for their love and kindness."

Dec. 25th, 1871 Jacob Kauffman
Melvern, Osage Co., Kansas

Taken from the *Herald of Truth*,
February 1872, page 24.

The Historical and Research Committee, 400 College Avenue, Goshen, Indiana, is again offering for sale a limited number of the back issues bound in one volume of the *Mennonite Historical Bulletin*. A volume bound in black buckram for the years 1940-1961 inclusive may be ordered for \$6.00.

The Archives of the Mennonite Church has approximately 1500 boxes, size about 13 by 11 by 3½ inches, containing archival materials.

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The two pictures above are taken from the Phoebe Mumaw Kolb collection in the Archives of the Mennonite Church, Goshen, Indiana. The picture at the left is simply entitled "Grandmother Kolb," who perhaps was the mother of Phoebe Mumaw Kolb's husband Aaron Kolb. If so, this would have been Mrs. Jacob Z. Kolb, or Maria (Bowman) Kolb (1839-1921), the daughter of Elias and Polly (Clemens) Bowman. The second picture is a photograph of Mr. and Mrs. Abraham B. Clemens. Mr. Clemens was born in 1814 and died in 1888. He was married to Magdalena Eby in 1834 and was an uncle of Maria Bowman Kolb. They lived in Waterloo County, Ontario. These two pictures illustrate one stage in the evolution of the woman's cape. Note also the apron worn by both women. M. G.

The Cape

MELVIN GINGERICH

Many old portraits of American Mennonite women show them wearing the cape, an item of dress placed across the shoulders and coming to points at the waist line. Mrs. Isaac Eby (1815-1894) of Ontario wore a wide cape and a white cap tied under her chin according to her portrait hanging in the Waterloo County Historical Library. Harry A. Brunk's *History of Mennonites in Virginia* has two pictures of preacher's wives. Mrs. Samuel Shank wears a very wide cape with the front corners loose. Above the cape she wears a white crocheted collar with two ends hanging down like a necktie. Her white cap has wide,

untied, dark ribbons. The picture was taken before 1900. A second photograph is that of Mrs. Frederick A. Rhodes, taken before 1884. She is wearing a white cap tied with dark ribbons and a small shawl pinned at the neck with the front ends hanging free. The men in both pictures wear neckties. L. J. Burkholder's *A Brief History of the Mennonites in Ontario* contains a picture of Deacon Daniel Hoch and wife in which she is wearing a cape similar to that of Mrs. Isaac Eby, mentioned above, who was also a preacher's wife. On the other hand, Burkholder's picture of Deacon Jacob Z. Kolb's wife shows her without a

cap and cape. Both of these pictures are from the nineteenth century.

That the cape did not always have its present form is illustrated too in its history in Lancaster County, Pennsylvania. For many years Lancaster County Mennonite women wore a large kerchief instead of the present style cape. The kerchief was folded once, producing a three-cornered cloth. The right-angled corner of the triangle hung down to the waist line in the back, while the two other ends were brought across the shoulders and allowed to hang down in two points at the waist line. It was held in place by two pins which fastened the sides together below the chin. The front corners were not brought together as they were later but were allowed to hang

(Continued on Next Page)

THE CAPE

(Continued from Page 1)

free, with the buttons of the dress showing down the front of the breast. The kerchief was wide, extending beyond the shoulders. This type of kerchief was worn by the older Lancaster ladies as late as the early 1920's. Later the more commonly known cape took its place. It became more narrow than the previous form, was made of the same material as the dress, and the two front ends were brought together and fastened at the belt line. Later they were made of a rectangular piece of cloth, with a hole in the center for the neck, which was sewed on to a belt that fastened on the side with a clasp. Some women sewed tucks down the sides of their waists to the belt line to create the appearance of a cape without actually wearing this extra piece of dress. Present day customs vary from congregation to congregation. Most women who wear the cape wear it only on Sunday or on dress-up occasions. An increasingly large number of young women seldom, if ever, wear the cape. Although Lancaster Mennonite Conference regulations still call for the cape, it is slowly disappearing as an article of garb.

Mary Jane Hershey's study of dress in the Franconia Mennonite Conference of the southeastern Pennsylvania area indicates that cape dresses in that part of the church became customary at the beginning of the present century. Mrs. J. D. Mininger, of that area, who began wearing a cape dress around this time, explained that she had been influenced to wear it by the appearance of the Lancaster Conference women who all wore it at that time. What had been a custom became established in conference regulations in the twentieth century.

Although it had been the custom to wear the cape and other items of plain garb in the Lancaster Conference, its earliest printed discipline, of 1881, did not name the articles to be worn in a simple costume but simply declared, "Therefore we earnestly protest against pride and haughtiness in every respect. If a member became proud and vain, then the Ministers or Elders shall visit him, or her, and earnestly admonish him to humility." But by 1926 the Lancaster Conference had become more specific and declared that "a plain dress is made up of plain goods, full to the neck, the

sleeves long to the wrist, the skirt long enough to be modest in every way, the waist line properly observed and restrained, the cape must not be omitted . . ." In the same year the Virginia Mennonite Conference agreed that "we will use our best endeavors to have all sisters wear the cape, and especially the wives of bishops, ministers and deacons." In 1947 the Franconia Conference decided that "The cape dress which is made modestly and long enough to go well below the knees is the standard, with black shoes and stockings." Most of the Mennonite conferences have not spoken on the subject of the cape dress.

The Old Order Amish universally wear the cape dress to church services, although when they began the practice, this writer has not been able to learn. John A. Hostetler points out that capes are numerous in old European museums and picture albums, especially in the Palatinate, where it is called *Brusttuch* or breast cloth. The Amish call it *Halsduch* or neck cloth. The Amish cape is generally made of dark material of the same kind as the apron, although it does not always match the dress. Although in some Amish communities, such as Iowa, for example, the unmarried women wear white capes and aprons, and colored ones after marriage, other communities do not observe the custom relating to colors. Furthermore, in the Iowa Amish community the single girls cross the front ends of their capes and fasten them at the back but as soon as they are married they no longer cross the ends. The Lancaster County Amish do not follow this practice of changing colors but those in Mifflin County do, although in the latter area, as is also the case in Indiana, they continue to cross them after marriage. Younger Amish girls do not wear the cape but instead an over-all apron extending from the shoulders to the hem of the dress. Generally the older women wear the same color cape as the dress, although earlier the two did not match in color because it was considered too stylish to wear matched colors. The cape is not worn in the home but only on dress-up occasions.

Abram Goerz wrote on "The Polity of the Mennonite Brethren Church" for a B.D. thesis at the Evangelical Lutheran Seminary at Kitchener, Ontario, in 1956.

The Life of Elmer Moyer

JEANETTE NICE

Elmer B. Moyer was the son of Christian C. Moyer and Hannah B. Moyer. He was born in Hilltown Township, Bucks County, Pennsylvania, on April 27, 1888. There were four children, two boys and two girls, of which he was the second youngest.

His young childhood years were normal and happy ones. For eight years the lad attended a country schoolhouse, which was the only formal education he received. At the age of thirteen he left home and boarded in a home not far away. This was the normal thing for boys to do after they had completed the eighth grade. He found a job tending a toll gate.

As Elmer grew older he stopped tending the toll gate and became a cigar packer. Because of his quickness and hard work, the youth climbed to a very high position. Even though he did pack cigars, he didn't smoke them.

On September 27, 1910, he married Lena Stout. The widow and these children are still living (1961): Marvin, Lois, Eunice, Vesta, Harlan, and two grandchildren.

Even though he was interested in the Word of God as a youth, he did not become a member of the church until after his marriage. It was on May 16, 1912, that Elmer and Lena were baptized and received as members of the Souderton Mennonite Congregation.

From here on his life took on a new meaning. It meant the changing of a few keen interests. As a youth he took much interest in baseball. He liked to play and was said to have been a very good player, but when he turned to God, he transferred his interest to the Lord and His Word. Neighbors knew that when others were enjoying spare time he was diligently studying the Word of God. A favorite Scripture of his was II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."¹

It was after his conversion that he began to feel that his job as a cigar packer was not in accordance with God's Word. Obeying this conviction, he quit his job and started working at the Telford Gauge. This

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The *Mennonite Historical Bulletin* is published quarterly by the Historical and Research Committee of Mennonite General Conference and distributed to the members of the Mennonite Historical Association. **Editor:** Melvin Gingerich; **Co-Editor:** Gerald Studer; **Associate Editors:** Harold S. Bender, Ernest R. Clemens, Irvin B. Horst, John A. Hostetler, Ira D. Landis, Herman Ropp, John W. Snyder, Grant M. Stoltzfus, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$2.00 per year), contributing membership (\$5.00 per year), or sustaining membership (\$10.00 per year) may be sent to the treasurer of the Association, Ira D. Landis, Route 1, Bareville, Pennsylvania. Articles and news items should be addressed to the editor, Melvin Gingerich, Goshen College, Goshen,

The Gelatt Mennonite Church

MARY LOU WEAVER

INTRODUCTION

The Gelatt church is just a typical country church planted in a valley between high mountains. From its immaculate white exterior to the quaint rustic interior it denotes simplicity, the same simplicity typical of its rural folk, who, through time and concerned effort, built it completely from foundation to bell tower.

I. BEGINNING

The Gelatt Church is located in the northeastern part of Pennsylvania in Susquehanna County. It is in the southeastern corner of the county, three miles south of Jackson.

Paul E. Longacre of Bally, Pennsylvania, can be given much of the credit for the existence of the group which is now there. He had been attending cattle sales in Susquehanna County.¹ Through this activity, he became acquainted with several persons in the area.

Meanwhile, Elam Sommers, from the Maple Grove Mennonite Church in Atglen, and his wife, the former Arlene Gehman from Rockhill Mennonite Church, Telford, Pennsylvania, were interested in buying a farm in Susquehanna County. They contacted Paul Longacre to ask his opinion of this and also to receive any suggestions.² His recommendation led to their purchase of a farm in January 1957 in the eastern part of Susquehanna County, near Jackson.

David Longacre, son of Paul E. Longacre, who was in I-W service at Byberry State Hospital with his wife, the former Gladys Detweiler, was also interested in moving up to Susquehanna. He bought a farm in February 1957 and moved in May of the same year.

Both families attended the Baptist church in Jackson, but were hoping, if it were God's will, to eventually have a church of their own.³

One of the members of the Jackson Baptist Church, Milton Conrad, mentioned to these two families that he was a trustee of a church in Gelatt, three miles away, which was not in use at the time. He, with the other trustees' consent, offered the church to them free of rent in which to hold services. He suggested that if they could have their own church perhaps more Mennonites would move into the area.

This offer, appearing as a direct answer to prayer, was gratefully accepted by the group.

Also at this time David King and his wife, the former Esther Allebach, from the Bertolets Mennonite Church near Frederick, Pennsylvania,

moved to Birchardville in the western part of the county, where David's parents had already settled. Birchardville is located thirty miles from Gelatt. They joined the other two families in the founding of the Mennonite church.

The Gelatt Church building was originally built and named as Gelatt Union Church in June, 1895.⁴ The town of Gelatt was named after George Gelatt, who came from France as a stowaway on a boat (it is rumored that he hid in a molasses barrel)⁵ and settled in the vicinity of the present-day Gelatt. He fought in the Revolutionary War and was buried at Gelatt. The main part of the present cemetery is the original burying ground.

Later, a relative of George Gelatt, Mrs. Hine, was visiting her relatives' graves and thought how appropriate it would be to have a chapel near the cemetery where funeral services could be held. She stopped at the General Store on her way home to get a few things and casually mentioned the idea to the store keeper, Mr. W. A. Wheeler.⁶ He approved the idea but thought why not go a step farther and build a church? He offered to supply the nails.

The idea spread throughout the community and various persons donated lumber, their time, and equipment. An organ, the bell, and chestnut lumber for the pews and woodwork were all donated; and when the church was completed, hardly a cent had been spent for materials or labor.⁷ It was dedicated then in June, 1895, as Gelatt Union Church.

The Charter states that any Christian denomination may use the church. Throughout the years, various denominations have made use of the building, though the Baptist denomination was the main one. It had been vacant for several years before it was obtained by the Mennonites.

The first service opened on a Sunday evening in the form of a song service. Here announcements were made concerning the summer Bible school which was held during the next two weeks (the last week of July—first week of August, 1957). Sunday school was planned for every Sunday thereafter, with preaching services held only the first and third Sundays of the month. Prayer meetings were held every other Wednesday night at the church (previously they met in homes). An evening service was planned for the fifth Sunday of every month having five Sundays.

The first summer Bible school had an average attendance of seventy persons. Paul E. Longacre served that year as the superintendent. Most of the Bible school teachers were from the Franconia Conference. The Bally Mennonite Church offered their supplies for use in this first Bible school.⁸

Elam Sommers was appointed as first Sunday school superintendent and Paul E. Longacre filled the office of pastor, going up there the first and third Sundays of the month. Other ministers and deacons of the conference went up at times in his place. Winfield Ruth of Bally was given bishop oversight of the congregation.

In the fall of that year, communion and preparatory services were observed for the first time by the small group of members. The service and a fellowship dinner were held at the home of Elam Sommers.

II. GROWTH

At the end of 1957, Ralph Detweiler and his wife, the former Miriam Godshall, bought a farm approximately eight miles away from the church. They had been members at the Allentown Mennonite Church. In the spring of 1958 they moved up to their farm.

Mark M. Longacre (also a son of Paul E. Longacre) and his wife, formerly Ruth C. Landis, moved to a farm adjoining Ralph Detweiler's in July 1959. They had been members of the Bally Mennonite Church.

The attendance by community persons has been fluctuating from the start of the church. An encouraging sign, however, was the baptism of a young man and two boys from the area on August 30, 1959.⁹

Charles Mininger, who is a chiropractor in Binghamton, New York, and his wife have joined the group this past year in the services.

Summer Bible school, held annually, has evidenced the most response from individuals of Gelatt. The first three summers it was held at the church; but because of increase in attendance it was necessary to move to larger quarters. The Gibson Grange Hall in Gelatt was the solution to that problem. The past two summers (1960, 1961) the Grange building was used with an average attendance of one hundred.

There has always been a noticeable increase in Sunday school attendance the several weeks following summer Bible school, but it usually levels out by winter.

A growing prayer concern of the workers was to have a pastor for the congregation who could move into the area.¹⁰ In May of 1961, an answer was given to this request.

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Sunday at the Old Order Mennonite Meeting-House

PAUL J. BICKEL

"Mer misse uns schicke," was the lay minister's final admonition in the "Pennsylvania Dutch" dialect. I asked a young man sitting near me what "schicke" meant. I thought "schicken" in German meant "to send." The young man was at a loss at first how to explain it, then said it meant "Prepare ye!" A later consultation with a German lexicon confirmed this meaning.

The occasion was a Sunday service at an "old order" Mennonite meeting-house in Lancaster County, Pennsylvania. Through the kindness of friends in that county I was privileged to attend the service as an interested spectator. This congregation meets every second Sunday. The worship is conducted substantially as it was two hundred or more years ago. There are many divisions among the Mennonites, but the most conservative still use in their meeting-houses the dialect of their German and Swiss forbears.

As we drove to the meeting-house in my friend's car, we noted with much interest the square buggies of Mennonite farmers and their families on the way to the Sunday meeting. Buggies of this type are probably not to be found anywhere in the world except among the "plain people." Horses are mentioned in the Bible, hence it is proper to use them, but you can not imagine any of the Bible saints in an automobile.

Upon arriving at the meeting-house we saw scores of these quaint buggies, the horses being tied to the fence. We were also treated to the sight of men, women and children clad in regular Mennonite style. The men wore broad-brimmed black hats and black coats without lapels. These coats are high in front. The men do not wear neckties. As it was a warm day some of the young men were coatless. The women's and girls' dresses were much longer than one sees in the cities. The women wore the black bonnets which closely resemble those worn by Quakers. The boys had long trousers. Some boys were barefooted. The "plain people" believe in equality and uniformity in dress, as opposed to worldly fashion which is based on pride.

We were greeted kindly by several men and invited inside. The service was already in progress as singing was going on. The congregation was seated. There was, of course, no organ, piano or choir loft. There were, however, six men seated up front at a table, three on each side, and these men led the singing. Everyone waited for one of them to

sing the first syllable in each stanza, thereby giving the pitch to the other.

It is difficult to describe the manner of singing. All the notes were long, and there was a short pause after each one. There was but little range between the high and low notes. A stranger had no difficulty in joining in. The singing bore some resemblance to a chant by a Catholic priest but was much slower. One infers that the music is centuries old. The title of the song-book was: "Unpartheyisches Gesang-Buch Enthaltend Geistreiche Lieder Und Psalmen zum Allgemeinen Gebrauch Des Wahren Gottesdienstes Auf Begehren der Bruderschaft der Mennonisten Gemeinen Aus vielen Liederbuchern gessammelt," which means "Impartial Song Book, containing Sacred Hymns and Psalms for Common Use in True Divine Worship, for the Requirement of the Brotherhood of Mennonite Congregations, assembled out of many Songbooks." The song books were bound in leather and were published in Lancaster in 1841.

The singing was done almost entirely by the men. One heard almost no female voice. Probably most of the young people could not read German. In their daily lives these people use the "Pennsylvania Dutch" dialect which differs greatly from literary German. The public schools teach only English so that only those learn German who are taught it at home or by friends.

During the singing we cast our eyes around the room. We estimated that about 250 were in attendance. The seating arrangements were unlike that of Protestant churches generally. The men sat on one side and the women on the other. The front sections, where the benches were at right angles to those in the rest of the room, were occupied in the main by older and middle-aged persons. The section nearest the wall on our left was occupied by married men some of whom had their small boys or girls with them. The next section was occupied by boys and young men. Across the aisle were girls, young women and young mothers with babes in their arms. The "plain people" take their infants along to meeting. If they cry, their mother may take them out of the room. Adjoining the main room near the female section was a small room in which the women hang their cloaks and to which infants are taken when occasion arises.

All the women, girls and even girl babies wore a white prayer cap or bonnet. This was a picturesque sight. The like of it is not to be seen anywhere except in communities such as we visited. Some of the younger women, including young mothers, wore gay colors, but the quaint head-covering dominated the scene. One of my friends noticed high heels worn by a few girls. One can imagine their mothers tolerating such pride with some misgivings.

Suspended about eighteen inches from the ceiling and parallel with the aisle were hat racks, consisting of boards with hooks on which men hung their hats. There were so many of the typical large hats that we wondered how any man identified his own.

The congregation listened to two sermons each almost an hour long. The language used was "Pennsylvania Dutch" with a large infusion of Bible German. The most amazing feature of these sermons was the extreme fluency and rapidity with which they were delivered. Here were two lay ministers with only a common school education, followed by a diligent study of the Bible after they had been chosen by lot to serve as ministers, who in a long discourse never hesitated for a single word. Their delivery was as unusual as their rapid-fire delivery.

There was little modulation of tone or volume. There was no attempt at dramatic effect, no sawing of the air with gestures, no table thumping or chest pounding. On the contrary the words poured forth in an even tenor voice almost like a sing-song chant except that at the end of each sentence one minister raised his tone and the other lowered it. I have tried to imitate their intonation but without success. Apparently the style has been handed down from former times. It is not unpleasing but the swift speech and the monotone require close attention. We noted that a considerable number of men fell asleep during the long sermons. Possibly a busy week of outdoor work on the farm would cause anyone to sleep on such an occasion. Also the noise caused by young children and the occasional opening or closing of a door was a disturbing factor.

Each of the ministers began with the story of creation and wound up with Revelations. The first minister who is known as the Bishop recounted the story of the creation and the fall of man, the coming of Christ, his crucifixion and ascension. He drew therefrom the lessons of life, especially the duties of Christian living so that on the last day we shall not be found wanting. He

prefaced many sentences with the words "So kann mer sehne," (so we can see). Often he said "Lasz uns dra denke" (let us think of it). He emphasized the short life that we have on earth, our duty to pursue the narrow way that leads to eternal life instead of the broad way that leads to destruction. The emphasis was more on fear of consequences than on the joys and satisfactions of the good life.

After the first sermon, the worshippers knelt in silent prayer. To kneel they turned around to face the benches and to lean on them. Then another hymn was sung, likewise in the deliberate style that one does not hear anywhere else.

Then the second minister read from Scripture. His pronunciation of German was influenced by the dialect. Thus he pronounced "euch" as though it were spelled "eich," and "ist" as "isht."

This was followed by the second minister's sermon, almost an hour long. He dwelt especially on the fall of man, the wanderings of the Israelites, the parable of the widow's mite, and the reckoning on the last day. He said, "Now solle die Mensche alles hergewe" (Now the people must give their all), "Mer misse am Evangelium glawe" (We must believe in the gospel), "Lasz uns recht lewe" (Let us live righteously). Occasionally he read a verse from Scripture and commented on it.

Owing to the considerable infusion of English words into the Pennsylvania Dutch dialect, I was curious to learn whether English words would creep into the sermons, but detected only two: the second minister used "blame" and "mistakes." In sermons there is less occasion than in domestic conversation to employ English words, because the Bible supplies most of the abstract names and unusual words that are needed for sermonizing, whereas the dialect as it was brought from Europe two hundred years ago is deficient in respect to the names of objects and practices that then were unknown. The dialect is probably closer to the dialect spoken in southern Germany and in Switzerland two hundred years ago than are the dialects spoken in these regions today. A parallel linguistic curiosity is the survival of many Elizabethan English words in the isolated mountain highlands of our own country.

The second sermon was followed by remarks by the first minister who remained seated. In the same rapid chanting volley as before, he said the word of God had been heard and should be followed. Further remarks by the second minister followed, after which we again

knelt while the second minister delivered a long prayer in the dialect as modified by expressions from the German Bible.

After announcements of preparatory services and of the meeting two weeks hence, the first minister pronounced the benediction and the audience departed. The whole service had taken two and a quarter hours!

No collection was taken, as the custom is to raise money when needed by solicitations during the week. The ministers serve without compensation.

Outside the meeting-house, the Bishop greeted many of his male parishioners with a kiss on the lips.

Small groups engaged in quiet conversation. Quite a number greeted us. They were willing to speak in English or in the dialect. They were very kind and cheerfully answered such questions as we asked. Inquiries about education were answered with the statement that they did not send their children to high school or college, that an elementary school education was sufficient for farmer folk. I asked what they did on the Sundays when there was no meeting, and was told that such days were often used for visiting.

Picture the scene by the side of the meeting-house—the men in their black clothes and their broad-brimmed hats, the women with their black bonnets, the boys like miniature men. There was one young chap of about four years who was particularly handsome in his long trousers and broad hat. He was a most desirable subject for a photograph. One of my companions inquired of a young man whether it would be proper to take pictures. He said that the people could not prevent picture taking but that they disliked publicity. It was evident that they would not be pleased if I took photographs, and I forbore with reluctance. One would go far though to find such attractive quaintness as was displayed before us.

We left our Mennonite friends with vivid memories of their kindness, their courage in living their lives according to their own ideas, their resistance to what they conscientiously regard as wordly wickedness. These qualities have not been generally appreciated. Many writers of fiction have portrayed them as ignorant, boorish and hard-hearted. "Tillie, the Mennonite Maid," by Helen Riemensnyder Martin, set the style for this sort of writing. In this novel, the Mennonites are contrasted with the cultured and educated heroine, a treatment both unfair and unrealistic. A current play, "Papa Is All," has as

its villain a flinty-hearted Mennonite farmer who would kill a "surveyer" who takes the farmer's daughter to a movie in Lancaster. Fancy a Mennonite using firearms!

These "plain people," which term includes also the Amish and the Dunkards, have made Lancaster County one of the garden spots of the world. Here they thrive on their fertile acres and lead their lives in accordance with their time-tested ideas. They are determined that as far as possible their lives shall be patterned after those of the apostolic Christians. Hence, those of the "old order" own no telephones, automobiles, musical instruments or tractors and they attend no movies or theatres. The great degree to which they have been able to resist the inroads of the mechanical civilization around them is a tribute to their steadfastness of character.

They have their faults, of course, but we should not overlook their solid virtues. How many Mennonites are on relief? Not one, so far as known. Likewise they furnish no part of our large jail or penitentiary population. Some day the writers of our books will pay proper tribute to these people who say nothing in their own defense.

On the evening of this long-to-be remembered day, we passed a Mennonite meeting house in a small town. It had yielded to modernism to such extent that the building was lit with electricity, and the service was in English. While we considered visiting it in order to contrast it with the "old order" meeting, we did not do so. We preferred to retain without confusion in our minds the memories of the eighteenth century pageantry that we had witnessed in the morning. We felt that we had been fortunate in being spectators to scenes of which but few persons other than those immediately concerned are aware. We felt that a page of history of two hundred years ago had been opened for our curiosity and edification.

(The date of this visit was June 1942. M. G.)

Cleveland, Ohio

John D. Block wrote a B.D. thesis in 1954 at the California Baptist Theological Seminary in the Department of Church History on "A Survey of the History of the Mennonite Brethren Church in North America."

Melvin J. Loewen received a doctorate in political science from the Free University of Brussels, Belgium, in June 1961. His dissertation was on "The Congo Inland Mission 1911-1961."

An Ontario Mennonite Petition

Waterloo February the 11 / 65

To the Honorable Members of
Waterloo and the Adjacent County

Mrss Cowan Stirton and Bauman

wishing you the grace of god and the assistance of his Promised spirit to labour with wisdom and Moderation for the welfare of our Country at large forgetting as much as Practicable all self or local intrest and Party spirit so that our Country may Escape the Awfull scourge of war and Bloodshed where our Neighbor Countries are involved in is our sincere Prayer to god for you and all those in Power in our Country which according to scripture language is the Duty of Every Christian and yet still more Perticular those that are averse to bearing arms so that they may not be Needed but as we are in a time That we Do not know what may be before us and as it in all ages been the Principle of the true Nonresistant Christians to be loyel and subject to the higher Powers as far as they Could with good Conscience but there has allways been a Portion More or less of such non-resistant Christians since Christ was Crucified which can be seen in church history in each Century to the Present Day and through the Dark ages as they are called they have suffered very Much but the ginueine ones allways Mindfull of their Masters Caution Matthew 5 ch. 39 v. Never Resisted and would sooner suffer to be tormented to Death then to Defile their Conscience untill it has Pleased Providence to overrule things in such a way that some of the Roolers began to investigate Matters more thoroughly and found that it was inconsistant for one man to Rule an other Mans Conscience that god Reserved that for himself only and to him we will all have to give an account of our stewardship and the tallent given us and not for that given to our Neighbors and as the British government has been one of the foremost in this glorious good and god Pleasing cause god has allso blest them so they Prospered and spread out to the East and west so that the saying is the Nattural sun never sets on the Brittish Dominion May god grant that the sun of their laudable and generous Ruling May Never set until the time comes when Christ the sun of Rightiouness will Rule the whole universe with Rightiouness as we have understood by some of our brethren that have Conversed with you on the subject of our Exemption before you left your Respective homes to go to Parliment and as it appears

that you was Not fully acquainted with that Point of the Military law of our Country yourselves which I do not wonder because their has Nothing transpired since you are in puplick office to cause you to investigate that Point but as you are Now the Representative of localities where many of those People Resides it appears to come in the line of one of your Duties and as we have understood you also seem to be quite willing and want us to assist you in Doing so to get at the foundation of it

Now we will give you the information we could collect if you can get the Book called Blackstone law belonging to the constitutional library I am informed you will find where it first been granted in England and then under William Penn who had the tract of land given to him by the Crown for service and a Debt the crown was owing his father admiral Penn and he then Established that liberty of conscience in Pennsylvania in the full sense of the word and then sent a Message to Germany to that efect as it appears he Made a Personal vissit to germany before he came to amarica and was aware their was many of those people in germany and then our ancestors emigrated to Pennsylvania in 1707-1711 and so on and injoyed that liberty of conscions under the Brittish government which they valued more then all earthly treasures by which they were very Natturally strongly attacht to the Brittish government on that account and when the time came that the Collonies Revolted against their government they in general were very much grieved about it but according to their Principles they kept still and had the hopes the Collonies would not succeed but at length their hope was gone then after the Continental war was over, as I have heard my father frequently tell when I was a boy the Brittish government issued A Procklimation by governor simco of Canada that all those kind of People that would like to live under Brittish Protection should Come to Canada and they should have land given to them and their liberty of conscience be Protected in the full sense of the word my father was one of the first that emigrated in this Part of the country in 1799, in 1800 some more followed and so on till there was a good many of those People in Canada in 1812 when the war comenced between Canada and the united states as they were then called the Promise from the crown was held good for there was No one of those people troubled to take up arms allthough the Country was New and men very scarce and their

Exemption money was very Reasonable so that we have great Reason to thank god and our government for our Protection so far and we trust so long that we indeavour to Do our Duty towards god and our Country and government in every other Respect god will still give us such Rulors that will be faverable to us in this important Point and although things in a Measure looked a little Dark and some of our People were somewhat alarmed by being Drafted along with the Rest of the Malitia men allthough they had complied with the act to have the claim of their Exemption filed but as we Received Mr. Stirtons answer from the 2 inst on Brother Panabakers Request we were satisfied for the Present and would not have sent those imperfect lines had it Not been for the Request made by the honorable Member Mr. Cowan before he left

Now as Concerning the Procklimation Mentioned of governor simco of Canada where the Record of that is to be found or if their is one we could not ascertain if you have leasure time perhaps you can find out it might perhaps be of use Some time or another we feel greatfull towards you for the favors in sending us the amended Militia act and the information by letter and hope and Pray that God which has Promised that he that only gives a cup of water shall Not lose his Reward Matt. 10 ch. 42 va. May fully Recompence you for all you have Done or Can Do for those littel ones when we feel our own weakness and short comings in Many Respects and feel it our Duty to implore god for ourselves we hope Never to forget our Country and the Roolers thereof May god grant that we may all be found faithful servents in our Callings that we May once be gathered where trials are No more.

And all troubles will be over
we Remain yours

David Sherk Minister of
the Mennonite Church
John Bear Senior
Moses S. Bowman
David Eshleman
Cornelius Pannabecker
Jacob Y. Shantz
Joseph Erb

(A copy of the above petition in the handwriting of David Sherk is on file in the Archives of the Mennonite Church, Goshen, Indiana, Historical Manuscripts 1-10.2. The document is of value for several reasons. It illustrates the historic Mennonite approach to government officials of showing a proper respect for government while at the same time asserting supreme allegiance to God alone. It also illustrates Mennonite

loyalty to the British government, during the American Revolution, which later was an inducement for some of their number to migrate to Ontario. M.G.)

THE LIFE OF ELMER MOYER

(Continued from Page 2)

was partly because of his conscience and also because of the war.

By 1919 the Franconia Conference Mission Board noticed the talent and sincerity which Elmer had. They asked him to move his family to the Norristown Mission and start the work there. He was very interested in mission work and accepted the offer willingly. The family moved to Norristown and he took a part-time job there.

On October 28 of the same year, still a member of the Souderton Church, Brother Moyer was voiced by the congregation to share the lot with six other men. This did not come as a great surprise to him because he had spoken frequently in the neighboring churches. Chosen for the ministry through the lot, now it became his life work to tell to others the good news of salvation.

Even though the Norristown Mission would have liked him to remain, the family again moved back to Souderton. They moved into the home at 116 Chestnut Street, which belonged to the congregation and was diagonally across from the meeting house. In gratefulness Elmer sometimes spoke publicly of the fact that he was the only minister in the Franconia Conference living rent free on church property.

Elmer's schooling was average or less than average. His application in studying the Scripture was far above average. He was quick of understanding. Elmer liked to use types and figures and one of his favorite subjects was comparing the Tabernacle symbols with the Gospel Dispensation.² His presentation of messages was forceful. His introductions were somewhat lengthy but they laid a good foundation for a strong message and a challenging goal.

His partner in the ministry was Jacob M. Moyer.

"We worked together for thirty-seven years and I have nothing to regret. We wanted to do our best to build the Church,"³ said Jacob Moyer.

The deacon who worked with them through most of the thirty-seven years was Harvey Freed. The church grew under their leadership.

Brother Moyer liked to talk from the Bible and especially enjoyed talking about prophecy. He believed in the pre-millennium return

of Christ and served in Elkhart, Indiana, at a meeting where both views of the millenium were represented. When talking about prophecy, he always stayed with the Bible and didn't try to bring his own ideas in.

Even though he claimed he had to work hard to obtain knowledge, he freely spent himself and cheerfully taught and preached. Elmer Moyer took a deep interest in the Mennonite Church and was personally acquainted with a large proportion of its leadership. Along with his many responsibilities, Elmer was used as an evangelist. Some of his travels took him to Kentucky, North Dakota, Indiana, Ontario, and many other places. He served a great deal as a Bible study teacher and was also on the faculty of the Johnstown Bible School. The institute was then operated in six week sessions. He also served on the Ministerial Board at Eastern Mennonite College. In the local Conference he was greatly used and was a member of the Christian Guidance Committee until the time of his inability. He was chosen to visit the I-W boys in Rhode Island. Brother Moyer also was interested in the Jewish people and sometimes visited a Jewish synagogue in Reading.

In his later years he sold McNess products and was also in the monument business. He enjoyed this because he could do two things at a time: earn a living and visit the members of his congregation.

For many years the Moyer family owned a lot on Chestnut Street and they decided to build a ranch house. Elmer enjoyed the comfort of his new home for only one year.

Elmer Moyer was a man who had a great influence on people. He was a patient person and was a good listener. He once said, "I would rather preach than listen to someone else. It is easier for me to follow my own thoughts than follow someone else's."⁴

Brother Moyer was conscious of limitations because of a heart condition for a number of years. It was his strong determination and delight in teaching, preaching, and Christian fellowship that spurred him on.

On June 12, 1955, when almost finished with the sermon at Souderton Church, he could not continue. He was rushed to the hospital for observation. Because of his strong belief in Christian assurance, Elmer bore his sickness, yielding himself to God.

On December 11, 1955, he returned to the pulpit and announced a series of messages on Bible doc-

trine of which the last was to be "The Judgement." Everyone was looking forward to these messages and hoped that he could complete them. The Lord planned otherwise, for he died in his sleep late on Tuesday morning, March 26, 1957.

Harleysville, Pa.

FOOTNOTES

¹ *Mennonite Yearbook and Directory*, 1958, p. 13.

² Elias Nice, interviewed by Jeanette Nice, Souderton, Pa., Jan. 5, 1961.

³ Jacob Moyer, interviewed by Jeanette Nice, Souderton, Pa., Jan. 27, 1961.

⁴ Jacob Moyer.

THE GELATT MENNONITE CHURCH

(Continued from Page 3)

Jonas Mininger, a member of the Plains Mennonite Church, Lansdale, Pennsylvania, was ordained to fulfill the responsibility. He, with his family, moved up to Gelatt in August 1961.

III. PRESENT CHURCH

The Franconia Conference is greatly interested in the Gelatt church and its effort. Many of the Bible school teachers and some special singing groups have been supplied by the conference.

In the spring and fall of each year, communion and preparatory services are held. Starting in October 1961 an evening service is given the last Sunday of each month. The last Sunday evening of each month having five Sundays is still reserved for song service. The people of the community enjoy these evening services and appreciate particularly the a cappella singing. They are very friendly and are quite glad that the church is in use.¹¹

Since the church now has a minister, both Sunday school and the morning church service are weekly. The church is entirely self-supporting.

FOOTNOTES

¹ Harold K. Weaver, interviewed by Mary Lou Weaver (Collegeville, Penna.), 7:30 P. M., November 5, 1961.

² Personal letter from Mrs. Paul E. Longacre to Mary Lou Weaver, November 25, 1961.

³ Mrs. Elam Sommers, interviewed by Mary Lou Weaver (Bally, Penna.), 8:45 P. M., December 15, 1961.

⁴ Personal letter from Ruth Gelatt Wood, Gelatt Church Trustee, to Mary Lou Weaver, December 27, 1961.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Longacre to Weaver.

⁹ Sommers, *Interview*.

¹⁰ Sommers, *Interview*.

¹¹ Wood to Weaver.

Collegeville, Pa.

Book Reviews

A Century of Grace and Witness. 1860-1960. Mennonite Brethren Publishing House, Hillsboro, Kansas. Pp. 80. \$1.00.

This is a popular, illustrated history of the Mennonite Brethren Church during its first century of existence. The church had its origin in a revival movement among the Mennonites in South Russia in 1860. By 1872 there were three Mennonite Brethren congregations; these united to form a conference that year. The 1874-80 migration of Russian Mennonites to the prairie states planted their church in America. After World War I and again after World War II, many Mennonite Brethren emigrated from Russia to America so that now their congregations are found in five Canadian provinces and in twelve states west of the Mississippi River, as well as in Latin America and on the mission fields. In 1961 they had 14,523 baptized members in the United States and 12,891 in Canada. An additional 32,000 baptized members are located in the various mission fields, a larger figure than the number in the home churches of North America.

After presenting a short, well-written history of the M. B. conference, the book has chapters on the various boards and activities of the conference. Especially interesting is the section on missions, for the Mennonite Brethren have a remarkable record in this area. Sections on publications, education, evangelism, music, youth, and women help round out the picture of the dynamic life of this conference group. The church's emphasis on Biblicism, conversion, and witnessing is stressed but nowhere are the doctrines and practices of the church described in such a way as to help the reader to see how this group would differ from the "Old" Mennonite Church, nor for that manner from any other virile, evangelical denomination.

The book is helpfully illustrated with pictures of churches, individuals, groups, activities and institutions. It is an informative book and will be welcomed by those who wish to learn about the various groups in our Mennonite brotherhood.

Melvin Gingerich

History of the Lost Creek Mennonite Church and Its Community. Compiled by Noah L. Zimmerman. Published by The Mennonite Historical Society of the Juniata District, 1962. Pp. 47. \$1.00. Available from J. Lloyd Gingrich, Cocolamus, Pa.

The Lost Creek Mennonite meetinghouse is thirty miles northwest of Harrisburg, in Juniata County, Pennsylvania. Mennonite settlers moved

into this area soon after the Revolutionary War. By 1819 they had a log meetinghouse for church and school near the site of the present church. In 1867 a new brick building was constructed which was used until it was reconstructed in 1960. A large old cemetery adjoins the church. This booklet recounts the history of the meetinghouse, of the congregation and its institutions and of the community.

J. Roy Graybill contributed the first chapter, on "Early History of the Juniata Valley." Noah L. Zimmerman wrote a chapter on "Early Mennonite Settlers." The one on "The Lost Creek Meetinghouse" is by Raymond C. Lauver. Noah Zimmerman also wrote on "The Ministry of Lost Creek," in which he gives brief notes on the ministers, from Michael Funk up to the present. Other chapters present the history of the Sunday school, early evangelistic services, singing schools, and summer Bible schools. A final chapter gives "The Organization at Lost Creek in 1962." A Sunday school conference program of 1900 is reprinted, as well as a list of "The Bishop, Ministers and Deacons Serving in the Juniata District Under the Lancaster Mennonite Conference in 1962." Pictures of churches and church leaders are scattered through the booklet. Two maps of the area are included. This booklet is a good contribution to the growing collection of Mennonite congregational and community histories.

Melvin Gingerich

Family History of John V. Tice, Including His Immediate Ancestors and His Descendants. By Mrs. Crist Swartzendruber, Springs, Pa. Berlin Publishing Company, Berlin, Pa., 1962. Pp. 72.

John V. Tice, the son of Valentina and Kathrine (Gingerich) Tice, was born at sea, July 24, 1833, when his parents were emigrating from Germany to America. John was married to Sarah Beachy, a daughter of the Amish bishop Jonas Beachy, after which they settled on a farm nine miles southwest of Grantsville, Maryland.

This book gives information on the children of Valentine Tice but specializes on the descendants of their oldest son John Tice. These descendants have representatives among the Old Order Amish, the Conservative Mennonite, and the Mennonite churches and are scattered through Maryland, Pennsylvania, Ohio, and other states. Various descendants have helped compile the genealogical material in the book and have written short histories of their ancestors, which enhance the historical value of this volume.

Melvin Gingerich

John Horsch Mennonite History Essay Contest Results (1961-1962)

CLASS I AND II

First: "History of Brook Lane Farm Hospital," Lois Marie Fretz, Route 6, Hagerstown, Maryland.

Second: "Biography of Adam Baer 1826-1904," Grant B. Martin, Route 6, Hagerstown, Maryland.

Third: "A History of the Steelton Mennonite Gospel Mission," Harold Reed, Route 2, Honey Brook, Pennsylvania.

CLASS III (HIGH SCHOOL SECTION)

First: "The Penn Foundation for Mental Health, Inc.," Nancy Mininger, 247 Franklin Avenue, Souderston, Pennsylvania.

Second: "The Biography of Warren G. Bean," James Halteman, Route 1, Box 69, Harleysville, Pennsylvania.

Third: "The Gelatt Mennonite Church," Mary Lou Weaver, Route 2, Collegeville, Pennsylvania.

(Number of entries in Class III—sixteen)

Geschichtsbuch or Altteste Chronik

CORNELIUS KRAHN

The oldest known Hutterian Chronicle was copied by Zapff from an older copy, no longer extant, during the sixteenth century. It consists of 612 folio leaves bound in leather with brass buckles. This is the greatest treasure of the Hutterian brethren and they have carried it along on all their pilgrimages through the centuries. It is in the custody of Jakob Waldner, Bon Homme Colony, Tabor, South Dakota.

This Great Chronicle was edited by A. J. F. Ziegelschmid and published by the Carl F. Schurz Foundation in Philadelphia in 1943.

The Hutterian brethren, through the efforts of Jakob Waldner, permitted the Bethel College Historical Library to microfilm this rare copy. The microfilming was done by Melvin Gingerich of Goshen College, Goshen, Indiana.

(See "Chronicles, Hutterian" in *Mennonite Encyclopedia*, Vol. I.)

John Henry Warkentin wrote a Ph.D. thesis at the University of Toronto in 1960 on "The Mennonite Settlements of Southern Manitoba." The study was done in the field of geography.

In 1956 Heinz D. Janzen wrote a B.S.T. thesis at the Biblical Seminary in New York on "Anabaptist Church Discipline in the Light of the New Testament."